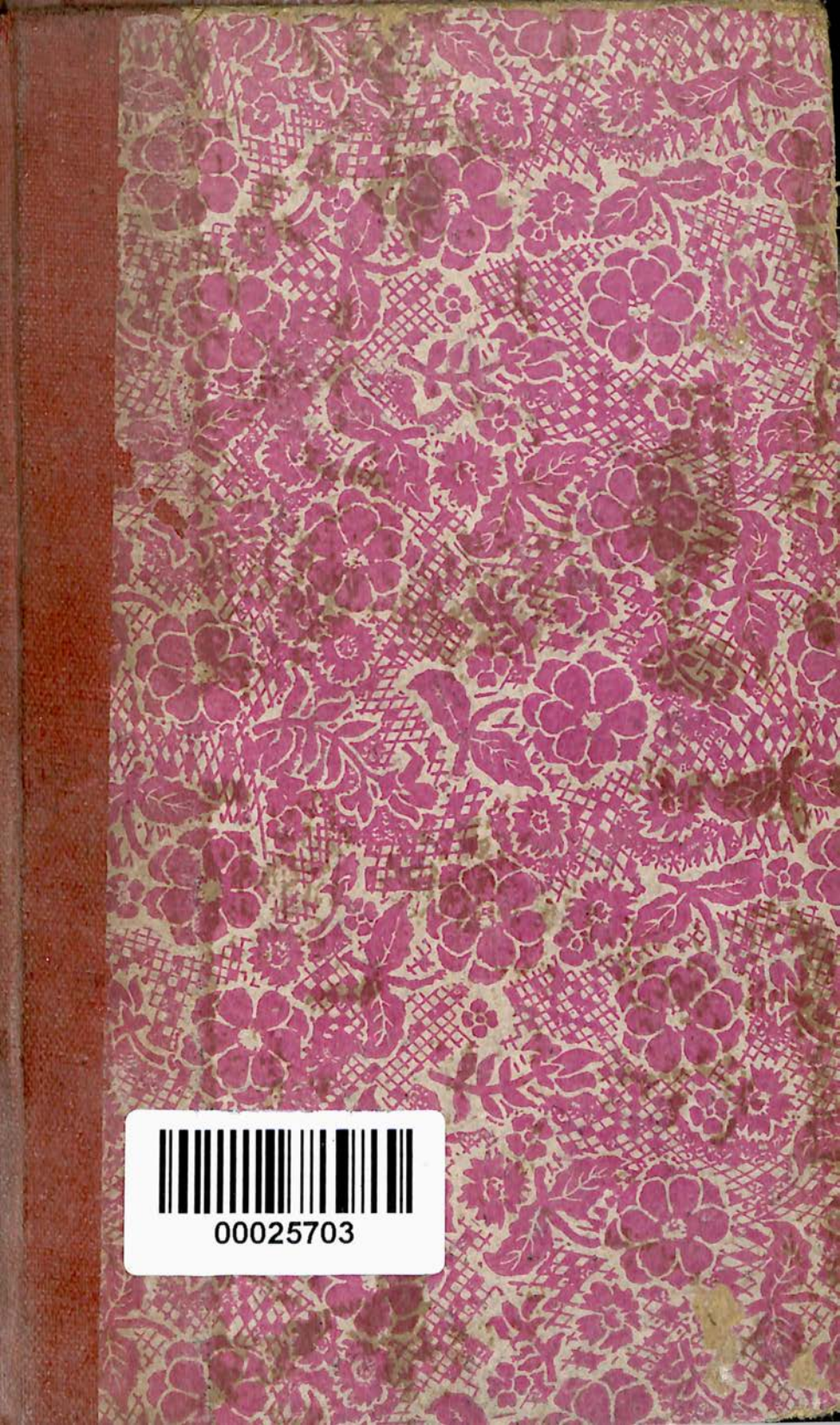
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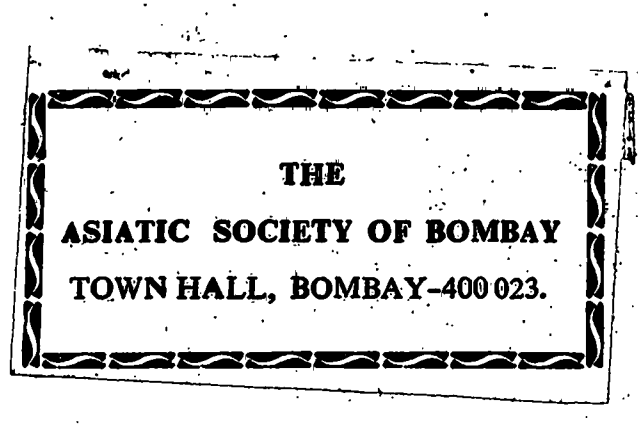

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THE GENERAL BIOGRAPHICAL DICTIONARY.

A NEW EDITION.

VOL. I.

THE GENERAL

BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

25708

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

REVISED AND ENLARGED BY

ALEXANDE[illegible] HALMERS, F. S. A.

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LONDON:

PRINTED FOR J. NICHOLS AND SON; F. C. AND J. RIVINGTON; T. PAYNE; W. OTRIDGE AND SON; G. AND W. NICOL; WILKIE AND ROBINSON; J. WALKER; R. LEA; W. LOWNDES; WHITE, COCHRANE, AND CO.; J. BEIGHTON; T. EGERTON; LACKINGTON, ALLEN, AND CO.; LONGMAN, HURST, REES, ORME, AND BROWN; CADELL AND DAVIES; C. LAW; J. BOOKER; CLARKE AND SONS; J. AND A. ARCH; J. HARRIS; BLACK, PARRY, AND CO.; J. BOOTH; J. MAWMAN; GALE AND CURTIS; R. H. EVANS; J. HATCHARD; J. HARDING; J. JOHNSON AND CO.; E. BENTLEY; AND J. FAULDER.

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ADVERTISEMENT.

IN presenting a new Edition of the BIOGRAPHICAL DICTIONARY, more voluminous than any of the former, it may be necessary to premise a general sketch of the additions and improvements to be introduced. It appears to have been the original plan of this Dictionary to comprise an account of persons of all nations, eminent for genius, learning, public spirit, and virtue, with a preference, as to extent of narrative, to those of our own country. And this plan it is intended to follow in all its parts, with the exception of some articles confessedly improper for a work of this kind, but with the addition of many more, collected from various sources, foreign and domestic.

Many of the years which have elapsed since the publication of the last edition, have been employed in collecting materials for the improved state in which, it is hoped, the Work will now appear; and much pains have been taken to remove the objections, whether of redundancy or defect, which have been made to all the preceding editions. During the same space, a

very great accession has been made to biographical stock, not only by the demise of many eminent characters in the literary world, but by the additional ardour given to the spirit of literary curiosity. It is to this that we owe many valuable memoirs of authors and writings unjustly consigned to oblivion, but recovered by the industry of those who, without being insensible to the merit of their own times, are impartial enough to do justice to the talents of remote ages.

Of the lives retained from the last edition, besides an attempt to restore uniformity of style, there are very few which are not, either in whole or in part, re-written, or to which it has not been found necessary to make very important additions. Nor ought this to be construed into a reflection on preceding Editors. Biography was of later growth in this country than in any other; and every new work, if performed with equal industry and accuracy, must excel the past in utility and copiousness.

As from works of this description a superior degree of judgment is expected, which at the same time is acknowledged to be rarely found, it becomes necessary to advert to the insurmountable difficulty of making such a selection as shall give universal satisfaction. The rule to admit important and reject insignificant lives, would be useful, were it practicable [illegible] individual, or considerable number of [illegible] be supposed capable of determining on the [illegible] merits that are allotted in biographical collections; and even where we have recourse to those in which

the cri[illegible] p[illegible] has been professedly adopted, there is in very few cases that decisive concurrence of opinion on which an Editor can rely.

It has been acknowledged, however, that of the two grand errors, that of redundancy may be committed with most impunity, not only because curiosity after the works of past ages has lately become more extensive, and is nourished by the superior attention bestowed on the contents of our great libraries, as well as by the formation of new and extensive libraries by opulent individuals; but because there are few lives so insignificant as not to be useful in illustrating some point of literary history. And, what is more important, it has often been found, since the progress of learning became to be more accurately traced, that persons once considered as insignificant, proved to be so only because little known. Still, as there are some general opinions which may be followed, some general inscriptions of fame which are too distinctly legible to be mistaken, the most ample spaces will be filled by those whose names are most familiar to scholars of all ages and nations.

In order, likewise, to obviate as much as possible the errors of selection, it is intended, in the present edition, to subjoin, throughout the whole series, very co[illegible]ting mate[illegible]NCES TO AUTHORITIES. These in some is hoped, the[illegible]s, particularly on the Continent, have have [illegible]ther wholly omitted, or given at second-hand so incorr[illegible] as to be useless. But if collected from an inspection of the works referred to, where that is

practicable, they will always serve to point out to the curious reader where farther information may be found, and at the same time, in lives that are sufficiently copious, may justify the Editor, who must in a thousand instances be guided by opinions which he has it not in his power to appreciate.

While references to authorities, however, are given, it has not been thought necessary to extend them to a degree of ostentatious minuteness. In referring, for example, to such a work as the Biographia Britannica, it cannot, for any useful purpose, be necessary to strip the margins of that work, of those minute references to a variety of books, pamphlets, and records, from which small particulars are taken; and the same remark may be applied to Moreri, the General Dictionary including Bayle, and other elaborate compilations of a similar nature. At the same time, the reader has a right to expect that the original and leading authorities should be carefully pointed out.

Another improvement intended in the present Edition, is that of a more copious list of each AUTHOR'S WRITINGS than has usually been thought necessary. Whatever may be the case with our contemporaries, we have no more certain criterion of past reputation and value, than frequency of reprinting, and no more certain method of estimating the learning and taste of past generations, than by inspecting the works from which they derived instruction. But in some cases over which oblivion seems to have cast her deepest shades, it may be sufficient to refer to original lists, and avoid that minuteness of descrip-

tion which belongs more strictly to the province of Bibliography.

In this part of the present undertaking, it has likewise been recommended, with great propriety, that the titles of Books should generally be given in their ORIGINAL LANGUAGES. Much difficulty has arisen to collectors of Books, as well as to the readers in public libraries, from having a translated title only, which is not to be found in catalogues, nor perhaps, upon that account, easily recollected by librarians. It is intended, therefore, to restore this necessary information, where it can be procured; but the Editor finds it due to himself, to add, that he has not always been so successful in recovering the proper titles of works, as could have been wished. The biographers of most nations have hitherto been partial to translated, and frequently abridged, titles; and whoever has consulted the French biographers, in particular, must be sensible of the great inconveniencies attending this plan, as well as that of naturalizing the NAMES of Authors, which is frequently done in such a manner as to create considerable confusion.

In adverting to this last source of perplexity, the Editor of every new collection of lives, must hope to find an excuse for those almost unavoidable errors to which he is exposed; and particularly to the danger of repeating the same life under two apparently different names. Even in the present volume, and notwithstanding the care that has been taken to avoid errors of this kind, ALESSI, GALEAS, is afterwards

repeated under ALGHIZI-GALEAZZO. The Editor is aware that he is pleading bad example, rather than an excuse, when he adds, that he was led into this error by the editors both of the DICTIONNAIRE HISTORIQUE, and of that more accurate work the BIOGRAPHIE UNIVERSELLE.

There are few respects in which works of this kind have been more encumbered, than in the admission of Emperors, Kings, Sultans, &c. whose lives are merely passages of history, unintelligible, if short, and if prolix, by no means biographical. Of these a few have been formerly admitted, and may be supposed sanctioned by repetition; but as curiosity seldom looks to biographical collections for such subjects, very little addition will be made to this series, except in the case of some royal personages of our own country, whose private or public history continues to be interesting.

It only remains to be noticed that, according to the original plan, a preference will be given to the Worthies of our own country; a preference, however, not of selfish partiality, but of absolute necessity, as all foreign collections are notoriously deficient in the English series. For this it would be unfair to account either from want of learning or research. A more obvious reason is, that most of the foreign biographical collections have been made by Catholics, and in Catholic countries, where it would have been unsafe to enter into the merits of Englishmen of renown, either in Church or State. We owe it, however, to

the illustrious founders of our Learning and Religion, we owe it to ourselves and to posterity, that no name should perish that was once enrolled on the lists of just and honourable fame.

The Editor is aware that, with every degree of circumspection, and the most sedulous care that can be preserved in the conduct of this undertaking, it may not be possible in all cases to avoid the errors which have been pointed out, and to satisfy every expectation as to the plan proposed. He can only hope that he may be able, by an adherence to the above rules, to improve upon the labours of his predecessors: and for the defects unavoidable in a work of this magnitude, he relies with confidence on the candour of the Publick.

May 1, 1812.

*** Communications respecting persons lately deceased, or pointing out any other sources of information necessary to this work, may be addressed to the Editor, under cover to the Printers, Messrs. NICHOLS, SON, and BENTLEY, Red Lion Passage, Fleet-street.

The New Edition of the Biographical Dictionary will continue to be published in Monthly Volumes, of about 500 pages each, printed with a new type, in a full-sized Demy Octavo, Price 12*s.* in boards.

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Volume II. with an Index, pointing out the new and re-written Lives contained in that Volume, will be published on the First of *June*, by Messrs. WILKIE and ROBINSON, 57, Paternoster-Row.

*** Although it is impossible, in the present state of the work, to announce the exact number of Volumes to which it will extend, it is calculated that they will not exceed TWENTY-ONE.

A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

AA (PETER VANDER), an eminent bookseller, who began business at Leyden about the year 1682, and devoted his attention principally to geographical works and the construction of maps. A catalogue appeared at Amsterdam in 1729 of his publications, which are very numerous. Those in highest esteem are: 1. "A collection of Travels in France, Italy, England, Holland, and Russia," Leyden, 1706, 30 vols. 12mo. 2. "A collection of Voyages in the two Indies," Leyden, 1706, 8 vols. fol.; another edition, 29 vols. 8vo, 1707-1710. This consists chiefly of an abridgment of De Bry's collection, with some additions. 3. "A collection of Voyages in the Indies by the Portuguese, the English, the French, and the Italians," 4 vols. fol. Leyden. These three works are in Dutch. 4. An "Atlas of two hundred Maps," not in much estimation. 5. "A Gallery of the World," containing an immense quantity of maps, topographical and historical plates, but without letter-press, in 66 vols. fol. which are usually bound in 35. He also continued Grævius' "Thesaurus," or, an account of the modern Italian writers, with the "Thesaurus Antiquitatum Siciliæ." He died about 1730[1].

AA (CHRISTIAN CHARLES HENRY VANDER), a learned divine of the Lutheran persuasion, was born at Zwolle, a town of Overyssel, in 1718, and was a preacher in the Lutheran church at Haerlem for fifty-one years, where his public and private character entitled him to the highest esteem. His favourite motto, "God is love," was the constant rule of his pastoral conduct. In 1752, he had the

[1] Dict. Hist. edit. 1810.

chief hand in establishing the Haerlem Society of Sciences, and in 1778 formed a separate branch for the study of Œconomics. In both he acted as secretary for many years; and, besides some Sermons, published, in the Transactions of that Society, a variety of scientific papers. He died at Haerlem in 1795[1].

AAGARD (CHRISTIAN), a Danish poet, born at Wibourg in 1616, was professor of poetry at Sora, and afterwards lecturer in theology at Ripen, in Jutland. Among his poems are: 1. "De hommagio Frederici III. Daniæ et Norw. Regis," Hafniæ, 1660, fol.; and 2. "Threni Hyperborei" on the death of Christian IV. All his pieces are inserted in the "Deliciæ quorundam Poetarum Danorum, Frederici Rostgaard," Leyden, 1695, 2 vols. 12mo. He died in February 1664, leaving a son, Severin Aagard, who wrote his life in the above collection[2].

AAGARD (NICHOLAS), brother of the above, was librarian and professor in the University of Sora, in Denmark, where he died Jan. 22, 1657, aged forty-five years, and left several critical and philosophical works, written in Latin. The principal are: 1. "A treatise on Subterraneous Fires." 2. "Dissertation on Tacitus." 3. "Observations on Ammianus Marcellinus." And 4. "A disputation on the Style of the New Testament," Sora, 4to, 1655. He and his brother were both of the Lutheran Church[3].

AAGESEN (SUEND, in Latin SUENO AGONIS), a Danish historian, flourished about the year 1186, and appears to have been secretary to the archbishop Absalon, by whose orders he wrote a history of Denmark, intituled, "Compendiosa historia regum Daniæ à Skioldo ad Canutum VI." This work is thought inferior in style to that of Saxo Grammaticus; but, on some points, his opinions are in more strict conformity to what are now entertained by the literati of the North. He was also author of "Historia legum castrensium Regis Canuti magni," which is a translation into Latin of the law called the law of Witherlag, enacted by Canute the Great, and re-published by Absalon in the reign of Canute VI. with an introduction by Aagesen on the origin of that law. Both works are included in "Suenonis Agonis filii, Christierni nepotis, primi Daniæ gentis historici, quæ extant opuscula. Stephanus Johannis

[1] Dict. Hist. edit. 1810. [2] Moreri.—Dict. Hist. 1810. [3] Ibid.

Stephanius ex vetustissimo codice membraneo MS. regiæ bibliothecæ Hafniensis primus publici juris fecit. Sorœ, typis Henrici Crusii," 1642, 8vo. His history is also printed, with excellent notes, in Langebek's "Scriptores rerum Danicarum," vol. I.; and the "Leges castrenses," are in vol. III.[1]

AARON, a presbyter of Alexandria, the author of thirty books on physic in the Syriac tongue, which he called the Pandects. They were supposed to be written before 620, and were translated out of the Syriac into Arabic, by Maserjawalh, a Syrian Jew, and a physician in the reign of the calif Merwan, about A. D. 683; for then the Arabians began to cultivate the sciences and to study physic. In these he has clearly described the small-pox, and the measles, with their pathognomonic symptoms, and is the first author that mentions those two remarkable diseases, which probably first appeared and were taken notice of at Alexandria in Egypt, soon after the Arabians made themselves masters of that city, in A. D. 640, in the reign of Omar Ebnol Chatab, the second successor to Mohammed. But both those original Pandects, and their translation, are now lost; and we have nothing of them remaining, but what Mohammed Rhazis collected from them, and has left us in his Continens; so that we have no certain account where those two diseases first appeared; but it is most probable that it was in Arabia Fœlix, and that they were brought from thence to Alexandria by the Arabians, when they took that city[2].

AARON (St.) a Briton, who suffered martyrdom with another, St. Julius, during the persecution under the emperor Dioclesian, in the year 303, and about the same time with St. Alban, the protomartyr of Britain. What the British names of Aaron and Julius were, we are not told; nor have we any particulars of their death. They had each a church erected to his memory in the city of Caer-Leon, the antient metropolis of Wales, and their festival is placed, in the Roman Martyrology, on the first of July[3].

AARON-HARISCON, a celebrated Jewish rabbi, was a physician at Constantinople towards the end of the 13th century, and a man of extensive reputation. He wrote:

[1] Biographie Universelle, 1811.
[2] Mangeti Bibl.—Dict. Hist.—Fabric. Bibl. Græc.
[3] Biog. Brit.—Tanner.—Leland.

1. "A commentary on the Pentateuch;" a translation of which into Latin was published at Jena, 1710, fol. a work highly praised by Simon, in his Critical History of the Old Testament, and by Wolfius, in his Bibl. Hebraica. It appears by a manuscript of the original, in the library of the Oratory at Paris, that it was written in 1294. 2. "A commentary on the books of Joshua, Judges, Samuel, and Kings, translated from the Arabic into Hebrew," a manuscript in the library at Leyden. 3. "A commentary on Isaiah and the Psalms," in the same library. 4. "A commentary on Job," which the author notices in his first-mentioned work on the Pentateuch. 5. "A treatise on Grammar," a very rare work, printed at Constantinople in 1581, which some have attributed to another Aaron. 6. "The Form of Prayer in the Caraite Synagogue," Venice, 1528-29, 2 vols. small quarto[1].

AARON (PIETRO), who flourished in the sixteenth century, was a Florentine, of the order of Jerusalem, and a voluminous writer on Music. He first appeared as an author in 1516, when a small Latin tract in three books, "De institutione Harmonica," which he wrote originally in Italian, was translated into Latin, and published at Bologna, by his friend Joh. Ant. Flaminius, of Imola, 4to. 2. "Toscanello della Musica, libri tre." This treatise, the most considerable of all his writings, was first printed at Venice, 1523; then in 1529, and lastly, with additions, in 1539. In the Dedication he informs us, that he was born to a slender fortune, which he wished to improve by some reputable profession; that he chose Music, and had been admitted into the Papal chapel at Rome during the pontificate of Leo X. but that he sustained an irreparable loss by Leo's death. 3. "Trattato della natura e cognizione di tutti li Tuoni di Canto figurato," Venice, 1525, fol. 4. "Lucidario in Musica di alcune Oppenioni Antiche e Moderne," 4to. Venice, 1545. In this work we have discussions of many doubts, contradictions, questions, and difficulties, never solved before. 5. "Compendiolo di molti dubbj segreti et sentenze intorno il Canto-fermo, e figurato," 1547, 4to. This seems a kind of supplement to his Lucidario. There is not much novelty in any of his works; but, in the state of musical science in his time, they were all useful[2].

[1] Simon Biblioth. critique, vol. II. p. 201—205.—Clement Bibl. cur. des liv. rares.—Dict. Hist. 1810.—Moreri.

[2] Burney's Hist. of Music, vol. III.—Dict. Hist. 1810.

AARSENS. (FRANCIS), lord of Someldyck and Spyck, one of the most celebrated negociators of the United Provinces, was the son of Cornelius Aarsens, (who was greffier, or secretary of state, from 1585 to 1623,) and was born at the Hague in 1572. His father put him under the care of Duplessis Mornay at the court of William I. prince of Orange. The celebrated John Barnevelt sent him afterwards as agent into France; and, after residing there some time, he was recognised as ambassador, the first whom the French Court had received in that capacity from the United States; and the king, Louis XIII. created him a knight and baron. After holding this office for fifteen years, he became obnoxious to the French Court, and was deputed to Venice, and to several German and Italian princes, on occasion of the troubles in Bohemia. But such was the dislike the French king now entertained against him, that he ordered his ambassadors in these courts not to receive his visits. One cause of this appears to have been a paper published by Aarsens in 1618, reflecting on the French king's ministers. In 1620 he was sent as ambassador to England, and again in 1641: the object of this last embassy was to negociate a marriage between prince William, son to the prince of Orange, and a daughter of Charles I. Previous to this, however, we find him again in France, in 1624, as ambassador extraordinary, where it appears that he became intimate with and subservient to the cardinal Richelieu; who used to say that he never knew but three great politicians, Oxenstiern, chancellor of Sweden, Viscardi, chancellor of Montferrat, and Francis Aarsens. His character, however, has not escaped just censure, on account of the hand he had in the death of Barnevelt, and of some measures unfriendly to the liberties of his country. He died in 1641. The editors of the Dict. Historique attribute to him "A Journey into Spain, historical and political," published by De Sercy at Paris, 1666, 4to, and often reprinted; but this was the work of a grandson, of both his names, who was drowned in his passage from England to Holland, 1659[1].

ABANO. See APONO.

ABARIS, a celebrated sage, or impostor, whose history has been the subject of much learned discussion. Jamblicus, in his credulous Life of Pythagoras, mentions Abaris as a disciple of that philosopher, and relates the wonders

[1] Du Maurier's Memoirs.—Wicquefort's Treatise on Ambassadors.—Gen. Dict.

he performed by means of an arrow which he received from Apollo. He also gives the particulars of a conversation which he had with Pythagoras, whilst the latter was detained prisoner by Phalaris, the tyrant. But this narration is filled with so many marvellous circumstances, and chronological errors, that it deserves little credit. Brucker, whom we principally follow in this article, gives the following instance. It is said that, in the time of a general plague, Abaris was sent from the Scythians on an embassy to the Athenians. This plague happened in the third olympiad. Now, it appears, from the learned contest between Bentley and Boyle, on the subject of Phalaris, that this tyrant, in whose presence Abaris is said to have disputed with Pythagoras, did not exercise his tyranny, at the most, longer than twenty-eight-years, and that his death happened not earlier than the fourth year of the fifty-seventh olympiad, which is the opinion of Bentley, nor later than the first year of the sixty-ninth olympiad, which is the date fixed by Dodwell. It is evident, therefore, that Abaris could not have lived, both at the time of the general plague mentioned above, and during the reign of Phalaris. The time when he flourished may, with some degree of probability, be fixed about the third olympiad; and there seems little reason to doubt, that he went from place to place imposing upon the vulgar by false pretensions to supernatural powers. He passed through Greece, Italy, and many other countries, giving forth oracular predictions, pretending to heal diseases by incantation, and practising other arts of imposture. Hence the fabulous tales concerning Abaris grew up into an entire history, written by Heraclides. Some of the later Platonists, in their zeal against Christianity, collected these and other fables, and exhibited them, not without large additions from their own fertile imaginations, in opposition to the miracles of Christ[1].

ABATI (ANTONY), an Italian poet of the 17th century, enjoyed much reputation during his life. He was in the service of the archduke Leopold of Austria, and travelled in France and the Netherlands. On his return to Italy, he was successively governor of several small towns in the ecclesiastical state. He died at Sinagaglia, in 1667, after a long illness. The emperor Ferdinand III. made a bad acrostic in honour of his memory, but does not appear

[1] Bayle in Gen. Dict.—Brucker Hist. Philos. abridged by Enfield.—Fabric. Bibl. Græc.

to have been a very liberal patron, while he was living. He wrote: 1. "Ragguaglio di Parnasso contra poetastri e partegiani delle nazioni," Milan, 1638, 8vo. 2. "Le Frascherie, fasci tre," satirical poems, with some prose, Venice, 1651, 8vo. 3. "Poesie postume," Bologna, 1671, 8vo. 4. "Il Consiglio degli Dei, dramma per musica," &c. Bologna 1671, written on occasion of the Peace between France and Spain, and the marriage of Louis XIII. to the Infanta of Spain[1].

ABAUZIT (FIRMIN) was born at Uzes on the 11th of November 1679. His father died in the second year after his birth. As his parents were protestants, the mother removed him from France, to prevent his being educated in the Romish faith; but it being difficult to find a secure retreat, he was sent from one place to another, and at last was obliged to wander among the mountains of Cevennes, and to change his residence as often as his concealment was discovered, until at length he found a safe asylum in Geneva. In the mean time his mother was confined in the castle of Somieres; but nothing could shake her fortitude, or alter her resolution to have her son educated in her own persuasion. Her health was much impaired by confinement, under which she probably must have died, had not a fortunate occurrence required the commander of the fort to visit Paris. His brother, who occupied his place, interested himself in behalf of his prisoner, and obtained her enlargement. Having surmounted various perils, she arrived at Geneva two years after her son. The small share which she had been able to save from the wreck of a fortune which once had been considerable, she expended in the education of young Abauzit, who made a very rapid progress in his studies. Mathematics and natural history chiefly attracted his attention; but he cultivated almost every department of literature. In 1698 he visited Holland, where he became acquainted with the most celebrated literary characters of the place, Bayle, Jurieu, and the Basnages. From Rotterdam he went to England, where he conversed with St. Evremond and sir Isaac Newton. With the latter he afterwards engaged in an epistolary correspondence, and received a compliment which must be esteemed highly honourable. "You," says Sir Isaac, "are a very fit person to judge between Leibnitz and me."

William III. invited Abauzit to settle in England, and ordered Michael le Vassor to offer some advantageous pro-

[1] Biographie Universelle, 1811.

posals; which, however, were not accepted. Filial affection, or attachment to the country in which he had obtained a refuge, recalled him to Geneva; where, in 1723, the University offered him the chair of philosophy, which he declined, pleading the weakness of his constitution, and his inability to do credit to the appointment. In 1726, he lost his mother, to whom he had ever been most affectionately attached. In the same year he was admitted a citizen of Geneva, and appointed librarian to the city. He profited by such a favourable opportunity to improve in useful literature. Principally attached to antiquities, he now dedicated to his newly-adopted country the fruit of his labours and his talents. In 1730, he published a new edition of the History and State of Geneva, which had been originally written by David Spon, and printed in two vols. 12mo. The work having already passed through three editions, was committed to Abauzit. Not contented with the mere republication, he corrected the errors, gave two dissertations on the subject, and annexed the public acts and memorials, that were necessary as proofs and illustrations. To these were added a copious variety of learned and useful notes, in which he gave an ample detail of facts which were but imperfectly related in the text. Modest himself, he was not ambitious of fame, but assisted others by his labours. Among those who derived benefit from his learning and researches, M. de Meiran alone had the gratitude to acknowledge his obligation. The labours of Abauzit were assiduous, and his knowledge was extensive. While he declined public notice his name was known, and his communications were frequent to most of the celebrated mathematicians, philosophers, and divines in Europe. Notwithstanding the simplicity of his manners, this modest philosopher was not, perhaps, without a small share of vanity. For he employed himself in discovering what to his apprehension seemed errors in the different translations of the Bible. He could believe nothing but what he saw, or was suggested by his own ideas, or could be reduced to mathematical demonstration, and, becoming sceptical, wished to divest the scriptures of several miracles. He even made some efforts in poetry; but they were soon forgotten. He is acknowledged to have excelled more in diligence, accuracy, and precision, than in taste or genius. Voltaire, who had as great an aversion to miracles as Abauzit, esteemed and consulted him. As a citizen of Geneva, the philoso-

pher was active in the dissensions of 1734? He exerted himself in support of the aristocratic party, though he had much of republican zeal. His industry was indefatigable, and he seemed to have written and acted from the conviction of his own mind. In religion he adopted and supported the doctrines of Arianism? Though declining praise, he acquired the esteem of many of the most eminent characters in Europe, and received an elegant compliment from Rousseau: "No," says he, "this age of philosophy will not pass without having produced one true philosopher. I know one, and I freely own, but one; but what I regard as my supreme felicity is, that he resides in my native country, it *is in my own country that he resides:* shall I presume to name him, whose real glory it is to remain *almost* in obscurity? Yes, modest and learned Abauzit, forgive a zeal which seeks not to promote your fame. I would not celebrate your name in an age that is unworthy to admire you. I would honour Geneva by distinguishing it as the place of your residence: my fellow-citizens are honoured by your presence. Happy is the country where the merit that seeks concealment is the more revealed." The reader will appreciate the merit of Abauzit, in proportion to the value he sets on the esteem of Voltaire or the praises of Rousseau. He, however, who could gain the approbation of two such opposite characters, could have been no ordinary person. He died on the 20th of March 1767.

Abauzit left behind him some writings, chiefly theological. Of these the principal was an "Essay upon the Apocalypse," written to shew that the canonical authority of the book of Revelation was doubtful, and to apply the predictions to the destruction of Jerusalem. This work was sent by the author to Dr. Twells, in London, who translated it from French into English, and added a refutation, with which Abauzit was so well satisfied, that he desired his friend in Holland to stop an intended impression. The Dutch editors, however, after his death, admitted this essay into their edition of his works, which, besides, comprehends "Reflections on the Eucharist," "On Idolatry," "On the Mysteries of Religion," "Paraphrases and explanations of sundry parts of Scripture," several critical and antiquarian pieces, and various letters. An edition without the Essay on the Apocalypse, was printed

at Geneva in Oct. 1770, and translated into English in the same year by Dr. Harwood.

These writings afford an idea of the merit of Abauzit as a divine. To judge of the depth of his physical and mathematical knowledge, it must be remembered that he defended Newton against father Castel; that he discovered an error in the "Principia," at a time when there were few people in Europe capable of reading that work; and that Newton corrected the error in the second edition. Abauzit was one of the first who adopted the grand conceptions of Newton, because he was a geometrician sufficiently learned to see their truth. He was perfectly acquainted with many languages; he understood antient and modern history so exactly, as to be master of all the principal names and dates; he was so accurate a geographer, that the celebrated Pococke concluded, from his minute description of Egypt, that he must, like himself, have travelled in that country; he had a very extensive knowledge of physics; and lastly, he was intimately conversant with medals and antient manuscripts. All these different sciences were so well digested and arranged in his mind, that he could in an instant bring together all that he knew upon any subject. Of this the following example has been given. Rousseau, in drawing up his Dictionary of Music, had taken great pains to give an accurate account of the music of the antients. Conversing with Abauzit upon the subject, the librarian gave him a clear and exact account of all that he had with so much labour collected. Rousseau concluded that Abauzit had lately been studying the subject: but this learned man, of whom it might almost literally be said that he knew every thing, and never forgot any thing, unaffectedly confessed, that it was then thirty years since he had inquired into the music of the antients. It was probably owing to the strong impression which this incident made upon the mind of Rousseau, that the only panegyric which his wretched temper ever permitted him to write upon a living person, was what is given above upon Abauzit. It yet remains to be noticed that an edition of his works was printed at Amsterdam in 2 vols. after that of Geneva, and, according to the editors of the Dict. Historique, considerably different from it[1].

[1] Hist. Lit. de Geneve par Senebier, vol. III. p. 63.—General Biog. by Aikin.—Dict. Historique, 1810.

ABBADIE (JAMES), a learned Protestant divine, was born at Nay in Berne, in 1658, according to Niceron, or in 1654, as in the Gen. Dictionary. He studied at Puy Laurent, at Saumur, at Paris, and at Sedan; at which last place he received the degree of doctor in divinity. He intended to have dedicated himself very early to the ministry; but the circumstances of the Protestants of France rendering it impracticable there, he accepted the offer of the count d'Espense, an officer in the service of the elector of Brandenburgh, by whom he was settled at Berlin, as a French minister. Here he resided many years, and his congregation, at first very thin, was greatly increased by the revocation of the edict of Nantes. In 1688, the elector, Frederic William, died, and our author accepted of an invitation from marshal Schomberg, to go with him first into Holland, and then into England, with the prince of Orange. In 1689 he went to Ireland, and was there in the following year, when his patron was killed at the battle of the Boyne. On his return to England, he became minister of the French church at the Savoy, but the air disagreeing with him, he went again to Ireland, and would have been promoted to the deanery of St. Patrick's had he been acquainted with the English language. He obtained, however, that of Killaloo, the value of which was far inferior, and never had any other promotion. He occasionally visited England and Holland, for the purpose of printing his works, which were all in French. In one of these visits to London, he died at Marybone, Sept. 25, 1727. He was strongly attached to the cause of king William, as appears by his elaborate defence of the Revolution, and his history of the Assassination-plot. He had great natural abilities, which he cultivated with true and useful learning. He was a most zealous defender of the primitive doctrine of the Protestants, as appears by his writings; and that strong nervous eloquence, for which he was so remarkable, enabled him to enforce the doctrines of his profession from the pulpit with great spirit and energy.

His works are: 1. "Sermons sur divers textes de l'Ecriture," Leyden, 1680. 2. "Panegyrique de M. l'Electeur de Brandenbourg," Rotterdam, 1684, 4to. Gregorio Leti translated this into Italian, and inserted it in his History of Brandenburgh. 3. "Traité de la Verité de la Religion Chrêtienne." This treatise on the truth of the Christian Religion has passed through many editions, and

has been translated into English, 2 vols. 8vo, and Dutch, and has long been esteemed an able confutation of infidel principles. The abbé Houteville, a steady Catholic, gives it the following character: "The most shining of these treatises in defence of the Christian religion, which were published by the Protestants, is that written by Mr. Abbadie. The favourable reception it obtained, the almost unexampled praise it received on the publication, the universal approbation it still preserves, render it unnecessary for me to join my commendations, which would add so little to the merit of so great an author. He has united in this book all our controversies with the infidels. In the first part, he combats the Atheists; the Deists in the second; and the Socinians in the third. Philosophy and theology enter happily into his manner of composing, which is in the true method, lively, pure, and elegant, especially in the first books." 4. "Reflexions sur la Presence réelle du Corps de Jesus Christ dans l'Eucharistie," Hague, 1685, 12mo, and Rotterdam, 1713, but both editions so erroneous as to induce the author to disown them. 5. "Traité de la Divinitie de notre Seigneur Jesus Christ," Rotterdam, 1689, 8vo. A translation of this was published about the year 1777, by the Rev. Abraham Booth, a dissenting clergyman in London. 6. "L'art de se Connoitre Soi-meme; ou, la recherche des Sources de la Morale," Rotterdam, 1692, 12mo. An edition of this excellent treatise was published at Lyons in 1693, in which all the passages in favour of the Protestant religion are left out. 7. "Defence de la Nation Britannique," &c. London, 1692, 8vo. This defence of the Revolution in England was in answer to Mr. Bayle's "Avis important." 8. "Panegyrique de Marie reine d'Angleterre," Hague, 1695, 4to. 9. "Histoire de la Conspiration derniere d'Angleterre," &c. Lond. 1698, 8vo, reprinted in Holland, and translated into English, but at present a very scarce book. It regards what was called the Assassination-plot, and was written by order of king William III.; the original papers and documents were furnished by the earl of Portland, and sir William Trumball, secretary of state. 10. "La Verité de la Religion Reformée," Rotterdam, 1718, 2 vols. 8vo. Dr. Henry Lambert, bishop of Dromore, translated this work for the instruction of the Roman Catholics in his diocese. 11. "Le triomphe de la Providence et de la Religion, en l'ouverture des Sept Sceaux par le Fils de Dieu," &c. Amsterdam,

1723, 4 vols. 12mo. In this commentary on the Revelations, for such it is, the author has been supposed more inclining to conjecture and fancy than in his other works. Besides these he revised, in 1719, the French translation of the Common Prayer, and published some single sermons and small tracts[1].

ABBAS (HALLI), or Ali Ebnol Abbas, as Abulpharagius calls him in his Hist. Dyn. or, as he is usually called, Magus, as being one of the Magi, the followers of Zaradusht or Zoroaster; and not for his learning, as the learned Dr. Freind supposes. He was a Persian physician, and studied under Abu Maher, another Persian doctor, who probably was of the Magian religion also; he wrote his book, or Royal Work, at the request of Bowaia the son of Adado'ddaula the calif, to whom he dedicates it in the oriental manner, in lofty hyperbolical language, about A. D. 980. It was translated into Latin by Stephen of Antioch in 1127, in which language we have two editions, Venice 1492, and Leyden 1523, fol. There is an Arabic MS copy in 4 vols. folio in the Leyden library, which was brought by James Golius from the East[2].

ABBATI (NICOLO), an eminent historical painter, was born at Modena in 1512, and was the scholar of Antonio Beggarelli, a Modenese sculptor, whose models Correggio is said to have often made use of for his works. Little is known of his progress at Modena, except that, in partnership with his fellow-scholar Alberto Fontana, he painted the pannels of the Butchers hall in that place; and at the age of thirty-five, for the church of the Benedictines, the celebrated picture of the martyrdom of St. Peter and St. Paul, now in the Dresden gallery: with some fresco paintings, drawn from Ariosto and Virgil, in the palace Scandiano. Of his works at Bologna, tradition has left a very distinguished account, though little or nothing exists of them now but the large symbolic picture in the Via di St. Mamolo; a nativity of Christ, under the portico of the Leoni palace; and four conversation pieces and concertos, of exquisite taste, in the Academical Institute, which have been engraved. Notwithstanding the innate vigour, the genial facility, and independent style of this artist, he owes his fame, in a great measure, to his coalition with Francisco Primaticcio, and to his happy execution of the

[1] Biog. Britan. Niceron.

[2] Freind's Hist. of Physic.—Mangeti Bibl. in art. Haly.—Fabric. Bibl. Græc.

designs of that great master, particularly the frescoes he painted in the galleries and apartments at Fountainbleau. These, however, being destroyed in 1738, to make room for a new fabric, nothing remains but a few pictures of the history of Alexander. Some of the others were engraved. The period of his death is not known [1].

ABBATIUS (BALDUS ANGELUS), a physician, a native of Eugubio, a man who is said to have surmounted the prejudices of his age, and wrote: 1. "De admirabili Viperæ natura, et de mirificis ejusdem facultatibus," of which there are four editions, 1589—1660. 2. "Discussæ concertationes de Rebus, Verbis, et Sententiis controversis," Pisaur. 1594, 4to. There is no account of his death [2].

ABBO (CERNUUS), a monk of St. Germain-des-Pres, was the author of a poetical relation of the siege of Paris by the Normans and Danes towards the end of the 9th century. He was himself of Normandy, and an eye-witness; and if not eminent as a poet, is at least a faithful and minute historian. His poem consists of twelve hundred verses, in two books, and has been admitted into Pithou's and Duchesne's collections; but a more correct edition, with notes, and a French translation, may be seen in the "Nouvelles Annales de Paris," published by D. Toussaint Duplessis, a Benedictine of the congregation of St. Maur, 1753, 4to. There are also "Five select Sermons" under his name in vol. IX. of D'Acheri's Spicilegium; and in vol. V. Bibl. P. P. Colon. 1618, is "Abbonis Epistola ad Desiderium episc." There was originally a third book to his History of the siege, addressed "to the Clergy," which his editors omitted as having no connexion with the history [3].

ABBO (FLORIACENSIS), or Abbot of Fleuri, a Benedictine monk of the tenth century, was born in the territory of Orleans, and educated in the abbey of Fleuri, and afterwards at Paris and Rheims, where he distinguished himself in all the learning of the times, and particularly in mathematics, theology, and history. Oswald, bishop of Worcester, in 985, applied to the abbey of Fleuri to obtain a proper person to preside over the abbey of Ramsay, which he had founded, or rather re-established. Abbo was sent over to England for this purpose, and much caressed by king Ethelred and the nobility. Returning to Fleuri upon

[1] Pilkington's Dictionary of Painters by Fuseli, in art. Abbati, and p. 684.
[2] Dict. Hist. 1810.—Manget. Biblioth.
[3] Vossius de Hist. Lat.—Cave, vol. II.—Fabric. Bibl. Lat. Med. Ætat.—Dict. Hist.—Saxii Onomast.

the death of the abbot, he was declared his successor. Here he experienced many vexations from some of the bishops, against whom he asserted the rights of the monastic order. His enemies charged him with some acrimony against his persecutors. In his justification, he wrote an apology, which he addressed to the kings Hugh and Robert. Some time afterwards he dedicated to the same princes a collection of canons on the duties of kings and the duties of subjects. King Robert, having sent him to Rome to appease the wrath of Gregory V. who had threatened to lay the kingdom under an interdict, the pope granted him all he requested. Abbo, on his return from this expedition, set about the reform of the abbey of Reole in Gascony. He was here slain in a quarrel that rose between the French and the Gascons, in 1004. His works are: 1. "Epitome de vitis Pontificum," taken from Anastasius Bibliothecarius, and published with an edition of that author by Busæus, Mentz, 1602, 4to. 2. "Vita S. Edmundi, Anglorum Orientalium regis & martyris," printed in Surius' Lives of the Saints. There is a MS. of it in the Cottonian Library. 3. "Collectio, seu epitome Canonum," printed by Mabillon. 4. "Epistola ad abbatem Fuldensem," in Baluze's Miscellanies, 1678, 8vo. 5. "Letters to Hugh, king of France, to St. Bernard, Gregory," &c. and his Apology, are inserted whole, or in fragments, in his Life by Aimonius, a monk of Fleuri, and his pupil[1].

ABBOT (GEORGE), archbishop of Canterbury, was born at Guildford, in Surrey, Oct. 29, 1562, the son of Maurice Abbot, a clothworker in that town, and Alice March, who, having been sufferers by the persecution in queen Mary's reign, educated their children in a steady zeal for the Protestant religion. George * was sent, with his elder brother Robert, to the free-school of Guildford, where he was educated under Mr. Francis Taylor, and in 1578 was entered of Baliol college, Oxford. On April 31, 1582, he took the degree of bachelor of arts, and Nov. 29, 1583, was elected probationer fellow of his college. After taking his master's degree, Dec. 17, 1585, he entered into holy orders, became a celebrated preacher in the Univer-

* Aubrey, in his Antiquities of Surrey, has a ridiculous story, that when Mrs. Abbot was pregnant with this son, she dreamt that if she could eat a jack, or pike, the child would prove a son, and rise to great preferment. She did catch a jack, "and had thus an odd opportunity of fulfilling her dream." Aubrey's Surrey, vol. III. p. 281.

[1] Cave Hist. Lit. vol. II.—Vossius.—Fabricius Bibl. Gr. & Lat.—Saxii Onomast.—Dict. Hist. 1810.—Gen. Dict.

sity, and was sometime chaplain to Thomas lord Buckhurst. In 1593, March 4, he commenced bachelor of divinity, and proceeded doctor of that faculty May 9, 1597. On September 6 he was elected master of University college, to which he afterwards proved a benefactor. About this time some differences took place between him and Dr. Laud, which subsisted as long as they lived.

In 1598 he published his "Quæstiones Sex," which obtained him great reputation. On March 6, 1599, he was installed dean of Winchester, and in 1600 was appointed vice-chancellor of Oxford, and while in this office decided a dispute which at that time engaged the attention of the public, respecting the repairing of the cross in Cheapside, which was ornamented with Popish images. The citizens of London requested the advice of both Universities; and Dr. Abbot, as vice-chancellor of Oxford, gave as his opinion, that the crucifix with the dove upon it should not be put up again. Dr. Bancroft, bishop of London, was of a different opinion; but Dr. Abbot's advice was followed, as expressed in a letter printed many years after. He published, the same year, his Sermons on the Prophet Jonah. In 1693 he was again chosen vice-chancellor; and in 1604, when king James ordered the new translation of the Bible, he was one of the eight divines of Oxford to whom the translation of the historical books of the New Testament was committed. In 1605 he was a third time vice-chancellor; and, in the succeeding year, he is thought to have had some share in the censures passed on Laud, on account of a sermon he preached before the University. The principles of the two men were continually at variance, Abbot being a rigid Calvinist, and a foe to every thing that had the appearance of Popery, and Laud equally strenuous for the opinions afterwards known by the name of Arminian, and a friend to the ceremonies and splendour of public worship.

In 1608, on the death of his patron, lord Buckhurst, earl of Dorset, he became chaplain to George Hume, earl of Dunbar, and treasurer of Scotland; and went home with him, in order to establish an union between the Churches of England and Scotland. King James's object was to restore the antient form of government by bishops; and, notwithstanding the aversion of the people of Scotland to this measure, Dr. Abbot's skill, prudence, and moderation succeeded so far as to procure an

act of the General Assembly, which was afterwards ratified and confirmed by the Parliament of Scotland. By this it was enacted, that the king should have the calling of all General Assemblies; that the bishops or their deputies should be perpetual moderators of the diocesan synods; that no excommunication or absolution should be pronounced without their approbation; that all presentations of benefices should be made by them, and that the deprivation or suspension of ministers should belong to them; that every minister, at his admission to a benefice, should take the oath of supremacy, and canonical obedience; that the visitation of the diocese should be performed by the bishop or his deputy only; and finally, that the bishop should be moderator of all conventions for exercisings or prophesyings, which should be held within their bounds.

This service advanced Dr. Abbot's character very high in the opinion of king James, and an incidental affair about this time brought him yet more into favour. While he was at Edinburgh, a prosecution was commenced against one George Sprot, notary of Aymouth, for having been concerned in Gowrie's conspiracy eight years before, for which he was now tried before sir William Hart, lord justice general of Scotland, and condemned and executed. A long account of the affair was drawn up by the judge, and a narrative prefixed by Dr. Abbot unfolding the precise nature of the conspiracy, about the reality of which doubts had previously been entertained, and perhaps were afterwards. Dr. Robertson and Guthrie, however, are both persuaded of the authenticity of the generally-received account.

Soon after this, the king being engaged in the mediation of peace between the crown of Spain and the United Provinces, by which the sovereignty of the latter was to be acknowledged by the former, he demanded the advice of the convocation then sitting, as to the lawfulness of espousing the cause of the States; but, instead of a direct answer, the members entered upon a wide field of discussion, which excited new jealousies and apprehensions. On this occasion the king wrote a confidential letter to Abbot, reflecting on the convocation for not being more explicit in their answer to his question, "how far a Christian and a Protestant king may concur to assist his neighbours to shake off their obedience to their own sovereign*?" It

* This curious letter was first published during the dispute between dean Sherlock and his adversaries on his taking the oaths to king William, in

does not appear what effect this letter produced; but Dr. Abbot now stood so high in his majesty's favour, that on the death of Dr. Overton, bishop of Lichfield and Coventry, he promoted him to the vacant see, May 27, 1609, and he was consecrated Dec. 3. Before he had held this above a month, he was translated to the bishoprick of London, and confirmed Jan. 20, 1609-10. During the short time that he held the bishoprick of London, he distinguished himself by the diligent performance of his function, and by frequent preaching, and patronizing learning and learned

the New Observer, vol. III. No. 12, the author of which tells us, the original is in the hands of an eminent person; the four last lines in the king's own hand, and the rest in the secretary's:

"Good Dr. Abbot,

"I cannot abstain to give you my judgment on the proceedings in the convocation, as you will call it; and both as *rex in solio*, and *unus gregis in ecclesia*, I am doubly concerned. My title to the crown nobody calls in question, but they that love neither you nor me, and you may guess whom I mean: all that you and your brethren have said of a king in possession (for that word, I tell you, is no more than that you make use of in your canon) concerns not me at all. I am the next heir, and the crown is mine by all rights you can name, but that of conquest; and Mr. Solicitor has sufficiently expressed my own thoughts concerning the nature of kingship, and concerning the nature of it *ut in mea persona;* and I believe you were all of his opinion; at least, none of you said any thing contrary to it at the time he spoke to you from me: but you know all of you, as I think, that my reason of calling you together was to give your judgments how far a Christian and a Protestant king may concur to assist his neighbours to shake off their obedience to their own sovereign, upon account of oppression, tyranny, or what else you please to name it. In the late queen's time, this kingdom was very free in assisting the Hollanders both with arms and advice; and none of your coat ever told me that any scrupled at it in her reign. Upon my coming to England, you may know that it came from some of yourselves to raise scruples about this matter; and albeit I have often told my mind concerning *jus regium in subditos*, as in May last, in the star-chamber, upon the occasion of Hale's pamphlet; yet I never took any notice of these scruples, till the affairs of Spain and Holland forced me to it. All my neighbours call on me to concur in the treaty between Holland and Spain; and the honour of the nation will not suffer the Hollanders to be abandoned, especially after so much money and men spent in their quarrel; therefore I was of the mind to call my clergy together, to satisfy not so much me, as the world about us, of the justness of my owning the Hollanders at this time. This I needed not to have done, and you have forced me to say, I wish I had not; you have dipped too deep in what all kings reserve among the *arcana imperii;* and whatever aversion you may profess against God's being the author of sin, you have stumbled upon the threshold of that opinion, in saying upon the matter, that even tyranny is God's authority, and should be remembered as such. If the king of Spain should return to claim his old pontifical right to my kingdom, you leave me to seek for others to fight for it; for you tell us upon the matter beforehand, his authority is God's authority if he prevail.

"Mr. Doctor, I have no time to express my mind further on this theory business; I shall give you my orders about it by Mr. Solicitor, and until then, meddle no more in it; for they are edge tools, or rather like that weapon that is said to cut with one edge, and cure with the other. I commit you to God's protection, good Dr. Abbot, and rest your good friend,

JAMES R."

men. In private life he was equally noted for ardent piety, generosity, and gentleness of manners.

In the following year he was preferred to the see of Canterbury, and confirmed April 9, and on the 23d of June he was sworn of his majesty's most honourable privy-council. At this time he was in the highest favour both with prince and people, and appears to have taken an active part in all the great transactions in church and state. Although not thought excessively fond of power, or desirous of carrying his prerogative, as primate of England, to an extraordinary height, yet he was resolute in maintaining the rights of the high commission court, and would not submit to lord Coke's prohibitions. In the case of Vorstius, his conduct was more singular. Vorstius had been appointed to a professorship in the university of Leyden, and was a noted Arminian. King James, by our archbishop's advice, remonstrated with the States on this appointment; and the consequence was that Vorstius was banished by the synod of Dort, as will appear more at length in his life. This conduct on the part of the archbishop alarmed those who were favourers of Arminianism, and who dreaded Calvinism from its supposed influence on the security of the church; but their fears as far as he was concerned appear to have been groundless, his attachment to the church of England remaining firm and uniform. He had soon, however, another opportunity of testifying his dislike of the Arminian doctrines. The zeal which the king had shewn for removing, first Arminius, and then Vorstius, had given their favourers in Holland so much uneasiness, that the celebrated Grotius, the great champion of their cause, was sent over to England to endeavour to mitigate the King's displeasure, and, if possible, to give him a better opinion of the Remonstrants, as they then began to be called. On this occasion the archbishop wrote an account of Grotius and his negociation in a letter to sir Ralph Winwood, in which he treats Grotius with very little ceremony. For this he has met with an advocate in archdeacon Blackburn, who, in his Confessional, observes in his behalf, that "his disaffection to Grotius was owing to the endeavours and proposals of the latter, towards a coalition of the Protestants and Papists, which every wise and consistent Protestant, in every period since the Reformation, as well as Abbot, has considered as a snare, and treated accordingly."

Another affair which occurred in 1613, created no little perplexity to our archbishop, while it afforded him an opportunity of evincing a decidedness of character not common at that period. This was the case of divorce between lady Frances Howard, daughter to the earl of Suffolk, and Robert, earl of Essex, her husband, which has always been considered as one of the greatest blemishes of king James's reign. The part Abbot took in this matter displayed his unshaken and incorruptible integrity; and he afterwards published his reasons for opposing the divorce, as a measure tending to encourage public licentiousness. If this conduct displeased the king, he does not appear to have withdrawn his favour from the archbishop, as in 1615 he promoted his brother, Robert, to the see of Salisbury. The archbishop was less prudent in recommending to the king, George Villiers, afterwards the celebrated duke of Buckingham; but of this he lived to repent, and to leave a satisfactory vindication.

Towards the close of 1616, the learned Antonio de Dominis, archbishop of Spalato, took shelter in England, from the persecution with which he was threatened by the Pope, for discovering his dislike both of the doctrine and discipline of the church of Rome, and was very kindly received by his majesty, and hospitably entertained by the archbishop. It was by his means that the archbishop got Father Paul's History of the Council of Trent transmitted into this country. Mr. Nathaniel Brent was employed on this service, and succeeded in procuring the whole of the manuscript, although with some hazard to himself. In 1618, while lamenting the death of his brother the bishop of Salisbury, which happened in March of that year, he encountered a fresh anxiety from the king's declaration for permitting sports and pastimes on the Lord's day. This declaration, usually called the Book of Sports, was ordered to be read in the churches; but the archbishop, being at Croydon when it came thither, had the courage to forbid its being read.

In 1619 he executed a design which he had long formed, of founding an hospital at Guildford, where, on the 5th of April, he was present when sir Nicholas Kempe laid the first stone. The archbishop endowed it with lands to the value of three hundred pounds per annum: one hundred of which was to be employed in setting the poor to work, and the remainder for the maintenance of a master, twelve

brothers, and eight sisters, who were to have blue clothes, and gowns of the same colour, and half-a-crown a week each. Oct. 29, being the anniversary of the archbishop's birth, is commemorated at Guildford; and the archbishop of Canterbury for the time being is visitor of the hospital. Towards the end of this year, the Elector Palatine accepted of the crown of Bohemia, which occasioned great disputes in king James's councils. Some were desirous that his majesty should not interfere in this matter, foreseeing that it would produce a war in Germany; others were of opinion, that natural affection to his son and daughter, and a just concern for the Protestant interest, ought to engage him to support the new election. The latter was the archbishop's sentiment; and not being able at that time to attend the privy council, he wrote his mind with great boldness and freedom to the secretary of state. The archbishop, now in a declining state of health, used in the summer to go to Hampshire for the sake of recreation; and, being invited by lord Zouch to hunt in his park at Branzill, he met there with the greatest misfortune that ever befel him; for he accidentally killed that nobleman's keeper, by an arrow from a cross-bow, which he shot at one of the deer. This accident threw him into a deep melancholy; and he ever afterwards kept a monthly fast on Tuesday, the day on which this fatal mischance happened. He also settled an annuity of 20*l.* on the widow. There were several persons who took advantage of this misfortune, to lessen him in the king's favour; but his majesty said, "An angel might have miscarried in this sort." But his enemies representing, that, having incurred an irregularity, he was thereby incapacitated for performing the offices of a primate, the king directed a commission to ten persons, to inquire into this matter. The points referred to their decision were, 1. Whether the archbishop was irregular by the fact of involuntary homicide? 2. Whether that act might tend to scandal in a churchman? 3. How his grace should be restored, in case the commissioners should find him irregular? All agreed, that it could not be otherwise done, than by restitution from the king; but they varied in the manner. The bishop of Winchester, the lord chief justice, and Dr. Steward, thought it should be done by the king, and by him alone. The lord keeper, and the bishops of London, Rochester, Exeter, and St. David's, were for a commission from the king directed to some bishops.

Judge Doddridge and sir Henry Martin were desirous it should be done both ways, by way of caution. The king accordingly passed a pardon and dispensation; by which he acquitted the archbishop of all irregularity, scandal, or infamation, and declared him capable of all the authority of a primate. From that time an increase of infirmities prevented his assistance at the council. But when, in the last illness of James I. his attendance was required, he was attentive to the charge till the 27th of March 1625, the day on which the king expired. Though very infirm, and afflicted with the gout, he assisted at the ceremony of the coronation of Charles I. whose favour, however, he did not long enjoy. His avowed enemy, the duke of Buckingham, soon found an opportunity to make him feel the weight of his displeasure. Dr. Sibthorp had in the Lent assizes 1627 preached before the judges a sermon at Northampton, to justify a loan which the king had demanded. This sermon, calculated to reconcile the people to an obnoxious measure, was transmitted to the archbishop with the king's direction to license it; which he refused, and gave his reasons for it: and it was not licensed by the bishop of London, until after the passages deemed exceptionable had been erased. On July 5, lord Conway, who was then secretary of state, made him a visit; and intimated to him, that the king expected he should withdraw to Canterbury. The archbishop declined this proposal, because he had then a law-suit with that city; and desired that he might rather have leave to retire to his house at Ford, five miles beyond Canterbury. His request was granted; and, on Oct. 9 following, the king gave a commission to the bishops of London, Durham, Rochester, Oxford, and Bath and Wells, to execute the archiepiscopal authority; the cause assigned being, that the archbishop could not at that time in his own person attend those services which were otherwise proper for his cognizance and direction. The archbishop did not remain long in this situation; for, a parliament being absolutely necessary, he was recalled about Christmas, and restored to his authority and jurisdiction. On his arrival at court he was received by the archbishop of York and the earl of Dorset, who conducted him to the king, and his regular attendance was from that time required. He sat in the succeeding parliament, and continued afterwards in the full exercise of his office. On the 24th of August 1628, the archbishop consecrated to the see of Chichester Dr. Richard

Montague, who had before been active in supporting the pretence of irregularity which had been alleged against him. Laud, bishop of London, one of his former enemies, also assisted at the consecration. When the petition of right was discussed in parliament, the archbishop delivered the opinion of the House of Lords at a conference with the House of Commons, offering some propositions from the former, and received the thanks of sir Dudley Digges. Dr. Manwaring, having preached before the House of Commons two sermons, which he afterwards published, and in which he maintained the king's authority in raising subsidies without the consent of parliament, was brought before the bar of the House of Lords, by impeachment of the Commons. Upon this occasion the archbishop, with the king's consent, gave the doctor a severe admonition, in which he avowed his abhorrence of the principles maintained in the two discourses. The interest of bishop Laud being now very considerable at court, he drew up instructions, which, having the king's name, were transmitted to the archbishop, under the title of "His majesty's instructions to the most reverend father in God, George, lord archbishop of Canterbury, containing certain orders to be observed and put in execution by the several bishops in his province." His grace communicated them to his suffragan bishops; but, to prove that he still intended to exercise his authority in his own diocese, he restored Mr. Palmer and Mr. Unday to their lectureships, after the dean and archdeacon of Canterbury had suspended them. In other respects he endeavoured to soften their rigour, as they were contrived to enforce the particular notions of a prevailing party in the church, which the archbishop thought too hard for those who made the fundamentals of religion their study, and were not so zealous for forms. His conduct in this and other respects made his presence unwelcome at court; so that, upon the birth of the prince of Wales, afterwards Charles II. Laud had the honour to baptize him, as dean of the chapel. It appears, however, from almost the last public act of his life, that Abbot was not so regardless of the ceremonial parts of religious duty in the church of England as his enemies have represented him; for he issued an order, dated the 3d of July 1633, requiring the parishioners of Crayford in Kent to receive the sacrament on their knees, at the steps ascending to the communion table. On the 5th of August, in the same

year, he died at Croydon, worn out with cares and infirmities, at the age of 71, and was according to his own direction buried in the chapel of Our Lady, within the church dedicated to the Holy Trinity at Guildford. A stately monument was erected over the grave, with the effigies of the archbishop in his robes. He shewed himself, in most circumstances of his life, a man of great moderation to all parties; and was desirous that the clergy should attract the esteem of the laity by the sanctity of their manners, rather than claim it as due to their function. His notions and principles, however, not suiting the humour of some writers, have drawn upon him many severe reflections. Heylin asserts, "That marks of his benefactions we find none in places of his breeding and preferment;" an aspersion which is totally groundless. Dr. Wellwood has done more justice to the merit and abilities of our prelate: "Archbishop Abbot," says he, "was a person of wonderful temper and moderation; and in all his conduct shewed an unwillingness to stretch the act of uniformity beyond what was absolutely necessary for the peace of the church, or the prerogative of the crown, any farther than conduced to the good of the state. Being not well turned for a court, though otherwise of considerable learning and genteel education, he either could not, or would not, stoop to the humour of the times; and now and then, by an unseasonable stiffness, gave occasion to his enemies to represent him as not well inclined to the prerogative, or too much addicted to a popular interest; and therefore not fit to be employed in matters of government."

Others of the contemporary historians, besides Heylin, have given unfavourable characters of the archbishop; but their accounts disagree. Lord Clarendon likewise bears hard on his religious principles and general character. "He had," says his lordship, "been master of one of the poorest colleges in Oxford, and had learning sufficient for that province." The Editor of the Biog. Britannica has here supplied the name (Balliol), a blunder which lord Clarendon was not likely to have made, as our archbishop was master of University College, and his brother Robert, master of Balliol. It is rather singular, however, that his lordship should undervalue the "learning sufficient for that province." He also notices, as extraordinary, that he was promoted to the bishoprick of Lichfield and Coventry "before he had been parson, vicar, or curate of any

parish church in England, or dean or prebendary of any cathedral church in England; and was in truth totally ignorant of the true constitution of the church of England, and the state and interest of the clergy." Here again his lordship seems to have forgot, that he was dean of Winchester before he was bishop of Lichfield, and that the chief cause of his promotion was the service he rendered to his majesty by procuring the establishment of episcopacy in Scotland. Upon the whole of his character as drawn by lord Clarendon, the late right hon. Arthur Onslow, speaker of the House of Commons, offers the following remarks: "That worthy prelate did surely deserve a better representation to posterity. He was a very wise and prudent man, knew well the temper and disposition of the kingdom with respect to the ceremonies and power of the church, and did therefore use a moderation in the point of ecclesiastical discipline, which if it had been followed by his successor, the ruin that soon after fell on the church might very likely have been prevented. His being without any credit at court from the latter end of king James's reign will bring no dishonour on his memory, if it be considered that his disgrace arose from his dislike of, and opposition to, the imprudent and corrupt measures of the court at that time, and from an honest zeal for the laws and liberties of his country, which seemed then to be in no small danger, and it was a part truly becoming the high station he then bore. His advice upon the affair of the Palatinate and the Spanish match shewed his knowledge of the true interest of England, and how much it was at his heart; and his behaviour and sufferings in the next reign, about the loan and Sibthorp's sermon, as they were the reasons of his disgrace at that time, so ought they to render his memory valuable to all who wish not to see the fatal counsels and oppression of those times revived in this nation. The duke of Buckingham was his enemy, because the archbishop would not be his creature; and the church perhaps might have been thought to have been better governed, if he had stooped to the duke, and given in to the wantonnesses of his power: but he knew the dignity of his character, and loved his country too well to submit to such a meanness, though very few of his brethren had the courage or honesty to join with him in this, and, if the archbishop himself is to be credited, his successor's rise was by the practice of those arts this good man could not bend to. As to his learning, we

need no better testimony of it than his promotion by king James, who had too much affectation that way to prefer any one to such a station who had not borne the reputation of a scholar; but there are other proofs of his sufficiency in this, even for the high place he held in the church. If he had some narrow notions in divinity, they were rather the faults of the age he had his education in, than his; and the same imputation may be laid on the best and most learned of the Reformers. His warmth against Popery became the office of a Protestant bishop; though even towards Papists there is a remarkable instance of his mildness and charity, which shewed that his zeal against their persons went no farther than the safety of the state required[1]. His parts seem to have been strong and masterly, his preaching grave and eloquent, and his style equal to any of that time. He was eminent for piety and a care for the poor; and his hospitality fully answered the injunction king James laid on him, which was, to carry his house nobly, and live like an archbishop. He had no thoughts of heaping up riches; what he did save was laid out by him in the erecting and endowing of an handsome Hospital for decayed tradesmen and the widows of such, in the town of Guildford, in the county of Surrey, where he was born and had his first education; and here I cannot omit taking notice that the body of statutes drawn by himself for the government of that house, is one of the most judicious works of that kind I ever saw, and under which for near one hundred years that hospital has maintained the best credit of any that I know in England. He was void of all pomp and ostentation, and thought the nearer the church and churchmen came to the simplicity of the first Christians, the better would the true ends of religion be served; and that the purity of the heart was to be preferred to, and ought rather to be the care of a spiritual governor, than the devotion of the hands only. If under this notion some niceties in discipline were given up to goodness of life, and when the peace of the church as well as of the kingdom was preserved by it, 'twas surely no ill piece of prudence, nor is his memory therefore deserving of those slanders it has undergone upon that account. It is easy to see that much of this treatment has been owing to a belief in the admirers and followers of archbishop Laud, that the reputa-

[1] Rushworth's Collections, vol. I. p. 243.

tion of the latter was increased by depreciating that of the former. They were indeed men of very different frames, and the parts they took in the affairs both of church and state as disagreeing. In the church, moderation and the ways of peace guided the behaviour of the first, rigour and severity that of the last. In the state they severally carried the like principles and temper. The one made the liberty of the people and the laws of the land the measure of his actions; when the other, to speak softly of it, had the power of the prince and the exalting the prerogative only, for the foundation of his. They were indeed both of them men of courage and resolution; but it was sedate and temperate in Abbot, passionate and unruly in Laud. It is not however to be denied that many rare and excellent virtues were possessed by the latter; but it must be owned too, he seems rather made for the hierarchy of another church and to be the minister of an arbitrary prince, and the other to have had the qualifications of a Protestant bishop and the guardian of a free state *."

As Heylin has insinuated something to the prejudice of the archbishop's liberality, it may be necessary to record, that, besides his noble foundation at Guildford, he gave to the schools at Oxford one hundred and fifty pounds. In 1619, he bestowed a large sum of money on the library of Balliol college; he built a conduit in the city of Canterbury; in 1624 he contributed to the founding of Pembroke college, Oxford, and discharged a debt of three hundred pounds owing from Balliol to Pembroke college. In 1632 he gave one hundred pounds to the library of University College, Oxford, and by will left large sums to charitable purposes.

His works are: 1. "Quæstiones Sex, totidem prælectionibus in Schola Theologica Oxoniæ, pro forma habitis, discussæ et disceptatæ anno 1597, in quibus è Sacra Scriptura & Patribus, quid statuendum sit definitur." Oxon. 1598, 4to, & Francfort, 1616, 4to, published by Abraham Scultetus. 2. "Exposition on the Prophet Jonah, contained in certaine Sermons, preached in S. Maries Church in Oxford," 4to, 1600. It appears by a postscript to the reader, that these sermons or lectures were delivered on Thursdays early in the morning, "sometimes before day-

* This character is dated July 10, 1723, and was first printed in the "Life of archbishop Abbot," by Mr. William Russel of Merton coll. Oxon. Guildford, 1777, 8vo.

light," from 1594 to 1599. They were reprinted in 1613, and form the most popular of his works. 3. His "Answer to the questions of the Citizens of London in Jan. 1600, concerning Cheapside Cross," not printed until 1641. 4. "The reasons which Dr. Hill hath brought for the upholding of Papistry, unmasked and shewed to be very weak, &c." Oxon. 4to. 1604. Hill was a clergyman of the church of England, which he exchanged for that of Rome, and wrote his "Quatron of Reasons" in vindication of his conduct, printed at Antwerp, 4to. 1600. 5. "A Preface to the examination of George Sprot," &c. noticed before. 6. "Sermon preached at Westminster, May 26, 1608, at the funeral of Thomas earl of Dorset, late lord high treasurer of England, on Isaiah xl. 6." 4to. 1608. 7. "Translation of a part of the New Testament," with the rest of the Oxford divines, 1611. 8. "Some memorials, touching the Nullity between the earl of Essex and his lady, pronounced Sept. 25, 1613, at Lambeth; and the difficulties endured in the same." To this is added "some observable things since Sept. 25, 1613, when the sentence was given in the cause of the earl of Essex, continued unto the day of the marriage, Dec. 26, 1613," which appears also to have been penned by his grace, or by his direction; and to it is annexed "the speech intended to be spoken at Lambeth, Sept. 25, 1613, by the archbishop of Canterbury, &c." These were reprinted in one volume, 1719, 12mo, and the MS. in the archbishop's hand was then said to be in the hands of an eminent lawyer. 9. "A brief description of the whole World, wherein is particularly described all the monarchies, empires, and kingdoms of the same, with their academies," &c. 4to. 1617; a work, of which there have been several editions. 10. "A short apology for archbishop Abbot, touching the death of Peter Hawkins, dated Oct. 8, 1621." 11. "Treatise of perpetual visibility and succession of the true Church in all ages," Lond. 4to. 1624; published without his name; but his arms, impaled with those of Canterbury, are put before it. 12. "A narrative containing the true cause of his sequestration and disgrace at Court: in two parts, written at Ford in Kent," 1627, printed in Rushworth's Historical Collections, vol. I. p. 438—461, and in the Annals of king Charles, p. 213—224. Bp. Hacket, in his life of Abp. Williams, p. 68, attests the authenticity of this curious memorial. 13. "History of the Massacre in the Valtoline," printed in the third volume of

Fox's Acts and Monuments. 14. His "Judgment on bowing at the name of Jesus," Hamburgh, 8vo. 1632. In 1618, he and sir Henry Savile defrayed the expence of an edition of Bradwardin's "Cause of God," a work written against the Pelagians[1].

ABBOT (GEORGE), nephew of the preceding, and son of sir Maurice Abbot, the archbishop's youngest brother, was elected probationer fellow of Merton College, Oxford, 1624, and admitted LL. B. 1630. He wrote: 1. "The whole book of Job paraphrased," Lond. 4to. 1640. 2. "Vindiciæ Sabbati, or an answer to two treatises of Mr. Broad," Lond. 1641, 4to. Broad was rector of Rendcombe in Gloucestershire; and wrote two treatises, one concerning the Sabbath or seventh day, and the other concerning the Lord's day, or first day of the week; which falling into Mr. Abbot's hands in manuscript, he wrote an answer to them, and published the whole under the above title. 3. "Brief notes upon the whole book of Psalms," 4to, 1651. He married a daughter of col. Purefoy, of Caldecote-hall, Warwickshire, whose house he gallantly defended, by the help of the servants only, against the attack of the princes Rupert and Maurice with eighteen troops of horse. He died Feb. 4, 1648, aged 44 years[2].

ABBOT (MAURICE, or MORRIS), father of the above, and youngest brother of archbishop Abbot, was bred up to trade, became an eminent merchant in London, and had a considerable share in the direction of the affairs of the East India Company. He was one of the commissioners employed in negociating a treaty with the Dutch East-India Company, by which the Molucca islands, and the commerce to them, were declared to be divided, two-thirds to the Dutch East India Company, and one-third to the English. This important treaty, which put an end to the long and violent disputes between the English and Dutch East India companies, was concluded at London, July 7, 1619, and ratified by the king on the sixteenth of the same month. In consequence of this treaty, and in order to recover the goods of some English merchants, sir Dudley Digges and Mr. Abbot were sent over into Holland in the succeeding year, 1620, but with what success does not ap-

[1] Biog. Brit.—Le Neve.—Wood's Athenæ.—Aubrey's Surrey.—Godwin de Præsulibus ap. Richardson.—Lloyd's State Worthies.—Several letters, speeches in parliament, &c. are in the contemporary historians and annalists.

[2] Wood's Athenæ, and Nichols's Hist. of Leicestershire, vol. IV. p. 602.

pear. He was afterwards one of the farmers of the customs, as appears from a commission granted in 1623, to him and others, for administering the oaths to such persons, as should either desire to pass the seas from this kingdom, or to enter it from foreign countries. In 1624, he was appointed one of the council for settling and establishing the colony of Virginia, with full powers for the government of that colony. On the accession of king Charles I. he was the first person on whom the order of knighthood was conferred, and he was chosen to represent the city of London in the first parliament of that reign. In 1627 he served the office of Sheriff, and in 1738 that of Lord Mayor. There are no other particulars extant concerning him, unless the date of his death, Jan. 10, 1640[1].

ABBOT (ROBERT), eldest brother to the archbishop, was born also in the town of Guildford in 1560; educated by the same schoolmaster; and afterwards sent to Balliol college, Oxford, in 1575. In 1582 he took his degree of M. A. and soon became a celebrated preacher; to which talent he chiefly owed his preferment. Upon his first sermon at Worcester, he was chosen lecturer in that city, and soon after rector of All Saints in the same place. John Stanhope, esq. happening to hear him preach at Paul's cross, was so pleased with him, that he immediately presented him to the rich living of Bingham in Nottinghamshire. In 1594 he became no less eminent for his writings than he had been for his excellence in preaching. In 1597 he took his degree of D. D. In the beginning of king James's reign he was appointed chaplain in ordinary to his majesty; who had such an opinion of him as a writer, that he ordered the doctor's book "De Antichristo" to be reprinted with his own commentary upon part of the Apocalypse. He had also acquired much reputation for his writings against Dr. William Bishop, then a secular priest, but afterwards titular bishop of Chalcedon. In 1609 he was elected master of Balliol college; which trust he discharged with the utmost care and assiduity, by his frequent lectures to the scholars, by his continual presence at public exercises, and by promoting discipline in the society. In May 1610 the king nominated Dr. Abbot one of the fellows in the college of Chelsea, which had been lately founded for the encouragement and promotion of

[1] Biog. Brit.

polemical divinity. In November 1610 he was made prebendary of Normanton in the church of Southwell; and in 1612 his majesty appointed him regius professor of divinity at Oxford; in which station he acquired the character of a profound divine, though a more moderate Calvinist than either of his two predecessors in the divinity-chair, Holland and Humphrey: for he countenanced the sublapsarian tenets concerning predestination. He was not, however, less an enemy to Dr. Laud than his brother; and in one of his sermons pointed at him so directly, that Laud intended to have taken some public notice of it.

The fame of Dr. Abbot's lectures became very great; and those which he delivered upon the supreme power of kings against Bellarmine and Suarez afforded the king so much satisfaction, that, when the see of Salisbury became vacant, he named him to that bishoprick; and he was consecrated by his own brother, the archbishop of Canterbury, Dec. 3, 1615. It would appear that he had enemies who would have deferred his promotion for various reasons. When he came to do homage, the king said, "Abbot, I have had very much to do to make thee a bishop; but I know no reason for it, unless it were because thou hast written against one," alluding to Dr. *Bishop* before-mentioned. In his way to Salisbury, he took a solemn farewell of Oxford, and was accompanied for some miles by the heads of houses and other eminent scholars, who deeply regretted his departure. On his arrival at Salisbury he bestowed much attention on his cathedral, which had been neglected, and raised a considerable subscription for repairs. He afterwards visited the whole of his diocese, and preached every Sunday while his health permitted, which was not long, as the sedentary course he had pursued brought on the stone and gravel, which ended his pious and useful life, March 2, 1617. He had enjoyed his bishoprick only two years and three months, and was interred in the cathedral. He was twice married; the last time, which is said to have given offence to his brother the archbishop, about half a year after his promotion to the see. The lady, whose name seems to have escaped the researches of his biographers, was Bridget Cheynell, widow, and mother of the famous Francis Cheynell. By his first wife he left one son, or more, and a daughter who was married to sir Nathaniel Brent, warden of Merton college. All his biographers concur in the excellence of his charac-

ter, his eminent piety, charity, and learning. One of them has attempted a parallel between the two brothers, *viz.* that "George was the more plausible preacher, Robert the greater scholar; George the abler statesman, Robert the deeper divine; gravity did frown in George, and smile in Robert."

A few particulars hitherto unnoticed by his biographers may be gleaned from Wood's Annals, published by Mr. Gutch. It appears that in 1596 the corporation of London requested the two universities to send them a list of persons properly qualified for the professorships of Gresham college, just founded. On this occasion Mr. Abbot, then M. A. of Balliol college, was chosen with three others, but the election ultimately fell upon a gentleman of Cambridge.—In 1612, Dr. John Howson, one of the canons of Christ church, preaching at St. Mary's, reflected on the annotations to the Geneva translation of the Bible, "as guilty of misrepresenting the divinity of Christ and his Messiahship." For this he was afterwards suspended, or forced to recant, by Dr. Abbot, then pro-vicechancellor. Wood thinks this the more hard, because king James had been known to censure the partiality of these annotations. —While king's professor of Divinity, he had neither the canonry of Christ church, nor the rectory of Ewelme usually annexed; and his only profits were some fees from those who performed exercises in divinity, and a salary of forty pounds a-year paid by the dean and canons of Christ church.—In dislike to Laud, as already noticed, he shared amply with his brother; but Wood's account of the sermon he preached against him is more particular than that in the Biographia, and throws some light on the controversies as well as the manners of the times. "On Shrove Sunday towards the latter end of this year (1614), it happened that Dr. Laud preached at St. Mary's, and in his sermon insisted on some points which might indifferently be imputed either to Popery or Arminianism (as about this time they began to call it), though in themselves they were by some thought to be no other than the true doctrines of the Church of England. And having occasion in that sermon to touch upon the Presbyterians and their proceedings, he used some words to this effect, *viz.* 'that the Presbyterians were as bad as the Papists.' Which being directly contrary to the judgment and opinion of Dr. Robert Abbot, the king's professor of Divinity, and knowing how much

Dr. Laud had been distasted by his brother when he lived in Oxford, conceived he could not better satisfy himself and oblige his brother, now archbishop of Canterbury, than by exposing him (on the next occasion) both to shame and censure, which he did accordingly. For preaching at St. Peter's in the East upon Easter-day (1615) in the afternoon, in the turn of the vicechancellor, he pointed at him so directly, that none of the auditors were so ignorant as not to know at whom he aimed. Dr. Laud, being not present at the first preaching of the sermon, was by his friends persuaded to shew himself at St. Mary's the Sunday after, when it should come to be repeated (according to the ancient custom in this university); to whose persuasions giving an unwilling consent, he heard himself sufficiently abused for almost an hour together, and that so palpably and grossly, that he was pointed to as he sate." It appears that Laud consulted his patron, Dr. Neal, bishop of Lincoln, who probably dissuaded him from taking any notice of the matter, as we do not find that he wrote any answer, or vindication.

Bishop Abbot's works are: 1. "The mirror of Popish Subtleties," Lond. 4to, 1594. 2. "The exaltation of the kingdom and priesthood of Christ," sermons on the first seven verses of the 110th Psalm, 4to, Lond. 1601. 3. "Antichristi demonstratio, contra fabulas Pontificias, et ineptam Rob. Bellarmini de Antichristo disputationem," Lond. 4to, 1603, 8vo, 1608, a work much commended by Scaliger. 4. "Defence of the reformed Catholic of Mr. W. Perkins, against the bastard counter-Catholic of Dr. William Bishop, seminary priest," in three parts, 4to, 1606, 1607, 1609. 5. "The Old Way; a sermon at St. Mary's, Oxon." 4to, Lond. 1610. This was translated into Latin by Thomas Drax. 6. "The true ancient Roman Catholic; being an apology against Dr. Bishop's reproof of the defence of the reformed Catholic," 4to, 1611. This work was dedicated to prince Henry, who returned the author thanks in a letter written with his own hand; a circumstance which seems to have escaped Dr. Birch in his life of that prince. 7. "Antilogia; adversus apologiam Andreæ Eudæmon-Johannis, Jesuitæ, pro Henrico Garnetto Jesuita proditore;" Lond. 4to. 1613. The true name of the apologist was Isaac Casaubon. 8. "De gratia et perseverantia Sanctorum, Exercitationes habitæ in Academiæ Oxon." Lond. 4to, 1618; Francfort, 8vo, 1619.

9. "In Ricardi Thomsoni Angli-Belgici diatribam, de amissione et intercessione justificationis et gratiæ, animadversio brevis." Lond. 4to, 1618. Thomson was a Dutchman, born of English parents, and educated at Clarehall, Cambridge. Our author finished this book on the last day of his life, and it was published by his brother the archbishop and Dr. Featley his chaplain. 10. "De Suprema Potestate Regia, exercitationes habitæ in Academiâ Oxoniensi, contra Rob. Bellarminum et Franciscum Suarez," Lond. 4to, 1619, also a posthumous publication. He left behind him various sermons in manuscript, lectures on St. Matthew, and commentaries on some parts of the Old and New Testament, particularly a commentary in Latin upon the whole epistle to the Romans, in four folio volumes, which was given to the Bodleian library by Dr. Edward Corbet, rector of Haseley in Oxfordshire, his grandson by his only daughter the wife of sir Nathaniel Brent[1].

ABBOT (Robert), a clergyman of the Church of England, but whether belonging to the archbishop's family is uncertain, was originally of the university of Cambridge, and was incorporated master of arts of Oxford, July 14, 1607. He was afterwards vicar of Cranbrooke in Kent, and minister of Southwick in Hampshire. When Ephraim Udall, the lawful rector of St. Augustine's, Watling-street, was sequestered by authority of the House of Commons in 1643, the living was given to Mr. Abbot, which he enjoyed until his death, at a very advanced age, in 1653. He published "Four Sermons," 8vo, Lond. 1639, dedicated to Curle, bishop of Winchester, who had been his patron; and some other single sermons, a small catechism, &c.

There was about the same time a Robert Abbot of Hatfield, mentioned by Dr. Pulteney, as a learned preacher, and an excellent and diligent herbalist, who assisted the celebrated Johnson in his works[2].

ABBT (Thomas), a German writer of high character, was born Nov. 25, 1738, at Ulm, where he received his education, and in 1751 produced his first dissertation, under the title of "Historia vitæ magistra," in which he main-

[1] Biog. Brit.—Clarke's Ecclesiastical History, p. 444.—Lupton's Modern Divines, p. 311.—Fuller's Worthies, and Abel Redivivus.—Athen. Oxon. I. 430. 725.—Strype's Whitgift, 426.—Featley's Life of him.—Wood's Annals, vol. II.

[2] Wood's Fasti, vol. I. 177.—Malcolm's History of London.—Pulteney's Sketches.

tained two theses, the one on burning mirrors, the other on the miracle of the dial of Ahaz. In 1756, he went to the university of Halle, where he was invited by professor Baumgarten to live in his house. Here he published a thesis "De Extasi," and studied chiefly philosophy and the mathematics; and from 1758, when he received the degree of M. A. he confined himself to these, giving up divinity, to which he had been originally destined. In 1760, he was appointed professor-extraordinary of philosophy in the university of Francfort-on-the-Oder, and in the midst of the war which then raged, inspirited his fellow-citizens by a work on "Dying for our Country." In the following year, he passed six months at Berlin, and left that city to fill the mathematical chair in the university of Rinteln, in Westphalia; but, becoming tired of an academical life, began to study law, as an introduction to some civil employment. In 1763, he travelled through the south of Germany, Switzerland, and part of France; and, on his return to Rinteln, at the end of that year, published his work "On Merit," which was re-printed thrice in that place, and obtained him much reputation. In 1765, the reigning prince of Schaumburg Lippe bestowed on him the office of counsellor of the court, regency, and consistory of Buckeburgh; but he did not long enjoy the friendship of this nobleman, or his promotion, as he died Nov. 27, 1766, when only in his twenty-eighth year. The prince caused him to be interred, with great pomp, in his private chapel, and honoured his tomb by an affecting epitaph from his own pen. Abbt was highly esteemed by his contemporaries, who seem agreed that, if his life had been spared, he would have ranked among the first German writers. He contributed much to restore the purity of the language, which had become debased before his time, as the Germans, discouraged by the disastrous thirty years war, had written very little, unless in French or Latin.

Besides what we have mentioned, Abbt wrote a great number of works in German or Latin. His first publications were theological: in 1757, he wrote on "the Burial of Moses," Halle, 4to, which, contrary to the usual opinion, he contended was performed by men. In 1758, he published a thesis, to prove that the "Confusion of Tongues at Babel was not a punishment," Halle, 4to; and another on the "Search of Truth," Halle, 1759, 4to. These appear to have been the efforts of a young author endeavour-

ing to establish a reputation on paradox. After he had begun to study philosophy, he published a thesis on the proper manner of studying that science, Halle, 1760, 4to. His "Treatise on the influence of the Beautiful on Science," Rinteln, 1762, 4to, was intended as an introduction to his lectures on the belles-lettres. He next published a "Programma on the difficulty of measuring the Human Faculties," Rinteln, 1763, 4to; and a "Consolatory Epistle to Dr. Schwartz," 1763, 8vo. His work entitled "Recherches sur les Sentiments Moraux, traduites de l'Allemand de M. Moses Mendelsohn," 1763, 12mo, was the only book he wrote in French. He wrote also a "Life of his old friend professor Baumgarten," 1765, Halle, 4to, which was re-printed in the Rinteln Literary Journal. An anonymous work, which has the date of Hamburgh 1766, 8vo, but was really printed at Berlin, the subject, the "folly of persecution among Protestants," is ascribed to him. "Reflections on a plan of Study for young men of rank," was written by him in 1759, but not printed till after his death, in 1767; and re-printed at Berlin 1780. He had begun an universal history, a fragment of which was published by Miller, at Halle, 1767, 8vo. After his death, the count de la Lippe published a translation of the Catiline conspiracy from Sallust, written by Abbt, and esteemed one of his best productions, Stadthagen, 1767, 8vo; but it must not be confounded with a translation of the same author published at Lemgow, 1772, under his name. His reputation was such, that there have appeared two surreptitious editions of his works, at Reutlingen in 1782, and at Frankfort in 1783; but the genuine edition is that of Nicolai, 6 vols. Stetin and Berlin, in 1768, 1781, and 1790, which contains many pieces not before printed. His correspondence with Blum, Gause, Gleim, Klotz, Moses Mendelsohn, Nicolai, and others, contained in this edition, was reprinted by itself at Berlin and Stetin in 1782, 8vo. Besides these, there are several papers, on various subjects, written by Abbt, in the German literary journals, particularly that conducted by Lessing and Moses Mendelsohn. Abbt's life was written by Frederic Nicolai, and published at Berlin 1767, 4to.[1]

ABDIAS, a name admitted into various biographical collections, without much propriety. It has usually been

[1] Biographie Universelle, 1811.

said that Abdias was an impostor, who pretended that he had seen our Saviour, that he was one of the seventy-two disciples, had been an eye-witness of the lives and martyrdom of several of the apostles, and had followed St. Simon and St. Jude into Persia, where he was made the first bishop of Babylon. From what he saw, he compiled a work entitled "Historia certaminis Apostolici." This work Wolfgang Lazius, a physician of Vienna, and historiographer to the emperor Ferdinand I. (hereafter noticed) found in manuscript in a cave of Carinthia, and believing it to be genuine, originally written in Hebrew, translated into Greek by one Europius, a disciple of Abdias, and into Latin by Africanus, published it at Basil in 1551, after which it was several times reprinted, but, on examination both by Papist and Protestant writers, was soon discovered to be a gross imposture, from the many anachronisms which occur. Melancthon, who saw it in manuscript, was one of the first to detect it; and the greater part of the learned men in Europe, at the time of publication, were of opinion that Abdias was a fictitious personage, and that it was neither written in Hebrew, nor translated into Greek or Latin: Fabricius has proved from internal evidence that it was first written in Latin, but that the author borrowed from various ancient memoirs, which were originally in Greek. As to the age of the writer, some have placed him in the fifth and some in the sixth century, or later. The object of the work is to recommend chastity and celibacy [1].

ABDOLLATIPH, an eminent Persian historian and philosopher, was born at Bagdad, in the 557th year of the Hegira, or the 1161st of the Christian æra. Having been educated with the greatest care by his father, who was himself a man of learning, and resided in a capital which abounded with the best opportunities of instruction, he distinguished himself by an early proficiency, not only in rhetoric, history, and poetry, but also in the more severe studies of Mahommedan theology. To the acquisition of medical knowledge he applied with peculiar diligence; and it was chiefly with this view that he left Bagdad, in his 28th year, in order to visit other countries. At Mosul, in Mesopotamia, whither he first directed his course, he found the attention of the students entirely confined to the che-

[1] Fabricii Bibl. Græc.—Saxii Onomasticon.—Bayle in Gen. Dict.—Cave, Hist. Lit. I. 27. The best account is in Chaufepie, Dict. Hist.

mistry of that day, with which he was already sufficiently acquainted. He therefore removed to Damascus, where the grammarian Al Kindi then enjoyed the highest reputation; and with him Abdollatiph is said to have engaged in a controversy on some subjects of grammar and philology, which was ably conducted on both sides, but terminated in favour of our author.

At this time Egypt had yielded to the arms of Saladin, who was marching against Palestine for the purpose of wresting that country from the hands of the Christians; yet towards Egypt Abdollatiph was irresistibly impelled by that literary curiosity which so strongly marked his character. The defeat, however, of the Saracens by the English king Richard, had plunged the Sultan into melancholy, and prevented our traveller from being admitted into his presence; but the favours which he received evinced the munificence of Saladin, and he pursued his purpose, visiting Cairo, where his talents procured him a welcome reception. From this he withdrew, in order to present himself before the Sultan, who, having concluded a truce with the Franks, then resided in Jerusalem. Here he was received by Saladin with every expression of esteem, and Saladin granted him a liberal pension, which was increased by his son and successor, till the unnatural ambition of his uncle forced him from the throne of Egypt and of Syria; and thus our traveller was compelled to resort again to Damascus, after a short abode at Jerusalem: where his oral lectures, and his written treatises, were equally the objects of general admiration. At Damascus he distinguished himself chiefly by his medical skill and knowledge; but nothing could detain him from travelling in pursuit of higher improvement, and on this account, he left Damascus, and after having visited Aleppo, resided several years in Greece. With the same view he travelled through Syria, Armenia, and Asia Minor, still adding to the number of his works, many of which he dedicated to the princes whose courts he visited. After this, sentiments of devotion induced him to undertake a pilgrimage to Mecca; but he first determined to pay a visit to his native country, and had scarcely reached Bagdad, when he was suddenly attacked by a distemper, of which he died, A. D. 1223, in the 63d year of his age.

Of one hundred and fifty treatises, on various subjects of medicine, natural philosophy, and polite literature, which

have been ascribed to Abdollatiph, one only is to be found in the libraries of Europe. It is entitled "Al-kitâ Al-sagir," or his "Little Book," being an abridgment of a larger history of Egypt. Of this compendium, one manuscript only has yet been discovered by the industry of European scholars, and is now in the Bodleian library. An edition of it was published in 1800, by professor White of Oxford (from whose preface the above particulars have been taken), enriched with valuable notes, and a translation into Latin. A very learned account and criticism on this work appeared in the Monthly Review for April 1802.

ABEILLE (GASPAR) was born at Riez in Provence, in 1648. He removed to Paris early in life, where he was much admired for the brilliancy of his wit. The marechal de Luxembourg took notice of him, and gave him the title of his secretary; and the poet followed the hero in his campaigns. The marshal gave him his confidence during his life, and at his death recommended him to his heirs as an estimable man. The prince of Conti and the duke de Vendome vouchsafed him their familiarity, and found great pleasure in his lively and animated conversation. The witticisms which would have been common in the mouth of any other man, were rendered striking in him by the turn he gave them, and by the grimaces with which he accompanied them. A countenance remarkably ugly and full of wrinkles, which he managed at pleasure, stood him instead of a variety of masks. Whenever he read a tale or a comedy, he made a ludicrous use of this moveable physiognomy for distinguishing the personages of the piece he was reciting. The abbé Abeille enjoyed a priory, and a place in the French academy. We have of him some odes, some epistles, several tragedies, one comedy, and two operas. A certain prince observed of his tragedy of Cato, that, if Cato of Utica should return from the grave, he would be only the Cato of the abbé Abeille. He understood well enough what was necessary to the formation of a good poet: but he was not one himself. His style is feeble, low, and languid. In his versification he discovers none of that dignity he had in his character. He died at Paris, the 21st of May, 1718. A French critic, speaking of the two tragedies, Solyman and Hercules, written by Jean Juvenon de la Thuillerie, says, the reader will be able to judge of their merit, when he is informed that they were attributed to the Abbé Abeille[1].

[1] Dict. Hist. 1810.

ABEILLE (SCIPIO), brother of the preceding, was also born at Riez, and became a surgeon and medical writer of considerable eminence. His publications are: 1. "Histoire des Os," Paris, 1685, 12mo. 2. "Traité des plaies d'Arquebusades," Paris, 1696, 12mo. 3. "Le parfait Chirurgien d'armée," 1696, 12mo, reckoned his most useful work. He wrote also some poetry. He died Nov. 9, 1697, leaving a son who wrote two unsuccessful dramas[1].

ABEILLE (LOUIS PAUL) was born at Toulouse, June 2, 1719; and died at Paris, July 28, 1807. He was formerly inspector general of the manufactures of France, and secretary to the council of trade. He wrote: 1. "Corps d'observations de la Societé d'Agriculture, de Commerce, et des Arts, établie par les Etats de Bretagne," Rennes, 1761, 8vo. "Principes sur la liberté du Commerce des Grains," Paris, 1768, 8vo. He also published "Observations sur l'Histoire Naturelle de Buffon," written by M. Malesherbes, with a preface and notes, Paris, 1796, 2 vols. 8vo[2].

ABEL (GASPAR), a native of Halberstadt, and an eminent historian of the last century, born at Hindenburg in 1676, published in 1710 the history of Prussia and Brandenburg, "Preussische und Brandisburgische Staats-Historie," Leipsic, 8vo; in 1714, some favourite satires; and, in 1715, a work of far more utility and importance, "Historia Monarchiarum orbis antiqui," Leipsic, 8vo; a Greek Archæology, 1738; and a translation of Boileau. He died at Westdorf in 1763[3].

ABEL (FREDERICK GOTTFRIED), a physician, assessor of the College of Physicians, and member of the Literary Society at Halberstadt, the son of the preceding Gaspar, was born July 8, 1714. In 1731, he commenced his theological studies at Halberstadt, under the celebrated Mosheim, and a year after removed to Halle, where he attended the lectures of Wolfe and Baumgarten, and often preached with much applause. In a few years, however, he gave up his theological pursuits, studied medicine, and in 1744 was admitted to the degree of doctor at Konigsberg. On his return to Halberstadt, he practised as a physician above half a century, and died Nov. 23, 1794. He is said to have been uncommonly successful in practice, yet had very little faith in medicine, and always prescribed such remedies as were cheap and common. Probity, modesty, and humanity, were the most striking features in

[1] Dict. Hist. 1810. [2] Ibid. [3] Saxii Onomast.—Biographie Universelle, 1811.

his character. While studying medicine at Halle, he did not neglect polite literature. He made some poetical translations, particularly one of Juvenal into German, which he published in 1788[1].

ABEL (CHARLES FREDERICK), an eminent musician, was a native of Germany, and a disciple of Sebastian Bach. During nearly ten years he was in the band of the electoral king of Poland at Dresden; but the calamities of war having reduced that court to a close œconomy, he left Dresden in 1758, with only three dollars in his pocket, and proceeded to the next little German capital, where his talents procured a temporary supply. In 1759 he made his way to England, where he soon obtained notice and reward. He was first patronized by the duke of York: and on the formation of her present majesty's band, was appointed chamber-musician to her majesty, with a salary of *£.200 per annum.* In 1763, in conjunction with John Christian Bach, he established a weekly concert by subscription, which was well supported; and he had as many private pupils as he chose to teach. Abel performed on several instruments; but that to which he chiefly attached himself was the *viol da gamba*, an instrument growing out of fashion, and now very little used. His hand was that of a perfect master.

Dr. Burney gives the following character of his compositions and performance. "His compositions were easy and elegantly simple; for he used to say, 'I do not choose to be always struggling with difficulties, and playing with all my might. I make my pieces difficult whenever I please, according to my disposition, and that of my audience.' Yet in nothing was he so superior to himself, and to other musicians, as in writing and playing an *adagio;* in which the most pleasing, yet learned modulation, the richest harmony, and the most elegant and polished melody, were all expressed with such feeling, taste, and science, that no musical production or performance with which I was then acquainted, seemed to approach nearer perfection. The knowledge Abel had acquired in Germany in every part of musical science, rendered him the umpire of all musical controversies, and caused him to be consulted in all difficult points. His concertos and other pieces were very popular, and were frequently played on public occasions. The taste and

[1] Biographie Universelle, 1811.—Dict. Hist. 1810.

science of Abel were rather greater than his invention, so that some of his later productions, compared with those of younger composers, appeared somewhat languid and monotonous. Yet he preserved a high reputation in the profession till his death."[1]

Abel was a man who well knew the world, and kept on tolerable terms with society, though a natural irascibility, and disposition to say strong things, sometimes rendered him overbearing and insolent in company. His greatest failing was a love of the bottle, in which he indulged to a degree that probably shortened his life. He died in London, June 20, 1787[1].

ABEL (THOMAS). See ABLE.

ABELA (JOHN FRANCIS), the historian of Malta; born in that island about the end of the sixteenth century, descended from an illustrious family, which became extinct on his death. He entered of the order of the knights of Jerusalem, and distinguished himself so as to attain, before 1622, the title of vice-chancellor, and, at last, that of commander. He is principally known by a very rare and curious work, entitled, "Malta illustrata, ovvero della descrizione di Malta, con le sue antichità, ed altre notizie," Malta, 1647, fol. In this volume the author has displayed great learning, and has accumulated a fund of information on every part of the history of his country. It is divided into four books, comprehending the topography and actual state of the island of Malta, its antient history, churches, convents, and an account of the grand masters, and most distinguished families and individuals. A few particulars of his life are incidentally noticed, by which it appears that he had travelled over the greatest part of Europe, in quest of antient books and remains of antiquity, and corresponded with the most eminent scholars of his time, as Gualteri, Holstein, and Peirésc. This history, which he wrote when considerably advanced in life, was translated into Latin by John Anthony Seiner, with a short preface, first published separately, and afterwards, in 1725, printed in the 15th volume of Grævius' "Thesaurus antiquitatum et historiarum Siciliæ." Burmann, in his preface to the 11th volume of that Thesaurus, blames Abela for admitting some fabulous traditions; but adds, that this little defect is more than compensated by his great learning[2].

[1] Burney's Hist. of Music, vol. IV. [2] Biographie Universelle, 1811.

ABELARD, ABAILARD, or ABEILARD (PETER), the son of Berenger, of noble descent, was born at Palais, near Nantes, in Bretagne, in 1079. Such was the state of learning at that time, that he had no other field for the exercise of his talents, which were exceedingly promising, than the scholastic philosophy, of which he afterwards became one of the most celebrated masters. After the usual grammatical preparation, he was placed under the tuition of Rosceline, an eminent metaphysician, and the founder of the sect of the Nominalists. By his instructions, before the age of sixteen, he acquired considerable knowledge, accompanied with a subtlety of thought and fluency of speech, which throughout life gave him great advantage in his scholastic contests. His avidity to learn, however, soon induced him to leave the preceptor of his early days, and to visit the schools of several neighbouring provinces. In his 20th year, he fixed his residence in the university of Paris, at that time the first seat of learning in Europe. His master there was William de Champeaux, an eminent philosopher, and skilful in the dialectic art. At first he was submissive and humbly attentive to de Champeaux, who repaid his assiduity by the intimacy of friendship; but the scholar soon began to contradict the opinions of the master, and obtained some victories in contending with him, which so hurt the superior feelings of the one, and inflamed the vanity of the other, that a separation became unavoidable; and Abelard, confident in his powers, opened a public school of his own, at the age of 22, at Melun, a town about ten leagues from Paris, and occasionally the residence of the court.

While Abelard confesses the ambition which induced him to take this step, it must at the same time be allowed that he had not overrated the qualifications he could bring into this new office. Notwithstanding every kind of obstacle which the jealous de Champeaux contrived to throw in his way, his school was no sooner opened than it was attended by crowded and admiring auditories; and, as this farther advanced his fame, he determined to remove his school to Corbeil, near Paris, where he could maintain an open contest with his old rival. This was accordingly executed; the disputations were frequent and animated; Abelard proved victorious, and de Champeaux was compelled to retire with considerable loss of popular reputation. After an absence of two years spent in his native country for the

recovery of his health, which had been impaired by the intenseness of his studious preparations, and the vehemence and agitation incident to such disputes, Abelard found, on his return to Corbeil, that de Champeaux had taken the monastic habit among the regular canons in the convent of St. Victor, but that he still taught rhetoric and logic, and held public disputations in theology. On this he immediately renewed his contests, and with such success, that the scholars of his antagonist came over in crowds to him, and even the new professor, who had taken the former school of de Champeaux, voluntarily surrendered the chair to our young philosopher, and even requested to be enrolled among his disciples. De Champeaux, irritated at a mortification so public and so decisive, employed his interest to obtain the appointment of a new professor, and to drive Abelard back to Melun. Means like these, however, even in an age not remarkable for liberality, were not likely to serve de Champeaux's cause; and the consequence was, that even his friends were ashamed of his conduct, and he was under the necessity of retiring from the convent into the country. Abelard then returned to Paris, took a new station at the abbey on Mount Genevieve, and soon attracted to his school the pupils of the new professor. De Champeaux, returning to his monastery, made another feeble attempt, which ended in another victory on the part of his rival, but being soon after made bishop of Chalons, a termination was put to their contests.

Abelard now determined to quit the study and profession of philosophy, which he appears to have pursued, at least in a great measure, out of opposition to the fame of his old master, and turned his thoughts to theology. Accordingly, leaving his school at St. Genevieve, he removed to Laon, to become a scholar of Anselm; but his expectations from this celebrated master seem to have been disappointed, as he speaks of his abilities very slightingly. This probably roused his early ambition to excel his teachers; for, on a challenge being given him by some of Anselm's scholars, to explain the beginning of the prophecy of Ezekiel, he next morning performed this in such a manner as to excite the highest admiration. At the request of his audience, he continued for several successive days his lectures on that prophecy, until Anselm prohibited him, lest so young a lecturer might fall into mistakes, which would bring discredit upon his master. Abelard thought proper

to obey the prohibition, but could not so easily relinquish the new path to fame which he had so favourably opened, and went immediately to Paris, where he repeated these lectures on Ezekiel. His auditors were delighted, his school was crowded with scholars, and from this time he united in his lectures the sciences of theology and philosophy, with so much reputation, that multitudes repaired to him, not only from various parts of France, but from Spain, Italy, Germany, Flanders, and Great Britain.

An incident now occurred in his life, which has given him more popular renown than his abilities as a philosopher, a theologian, or a writer, could have conferred, but which has thrown a melancholy shade on his moral character. About this time, there was resident in Paris, Heloise, the niece of Fulbert, one of the canons of the cathedral church, a lady about eighteen years of age, of great personal beauty, and highly celebrated for her literary attainments. Abelard, who was now at the sober age of 40, conceived an illicit passion for this young lady, flattering himself that his personal attractions were yet irresistible. Fulbert, who thought himself honoured by the visits of so eminent a scholar and philosopher, while he had any reason to place them to his own account, welcomed him to his house, as a learned friend whose conversation might be instructive to his niece, and was therefore easily prevailed upon, by a handsome payment which Abelard offered for his board, to admit him into his family as an inmate. When this was concluded upon, as he apprehended no danger from one of Abelard's age and gravity, he requested him to devote some portion of his leisure to the instruction of Heloise, at the same time granting him full permission to treat her in all respects as his pupil. Abelard accepted the trust, and, we gather from his own evidence, with no other intention than to betray it. "I was no less surprized," he says, "than if the canon had delivered up a tender lamb to a famished wolf," &c. In this infamous design he succeeded but too well, and appears to have corrupted her mind, as, amidst the rage of her uncle, and the reflections which would naturally be made on such a transaction, every other sentiment in her breast was absorbed in a romantic and indecent passion for her seducer. Upon her pregnancy being discovered, it was thought necessary for her to quit her uncle's house, and Abelard conveyed her to Bretagne, where she was delivered of a son, to whom they gave the

name of Astrolabus, or Astrolabius. Abelard now proposed to Fulbert to marry his niece, provided the marriage might be kept secret, and Fulbert consented; but Heloise, partly out of regard to the interest of Abelard, whose profession bound him to celibacy, and partly from a less honourable notion, that love like hers ought not to submit to ordinary restraints, at first gave a peremptory refusal. Abelard, however, at last prevailed, and they were privately married at Paris; but in this state they did not experience the happy effects of mutual reconciliation. The uncle wished to disclose the marriage, but Heloise denied it; and from this time he treated her with such unkindness as furnished Abelard with a sufficient plea for removing her from his house, and placing her in the abbey of Benedictine nuns, in which she had been originally educated. Fulbert, while he gave the provocation, pretended that Abelard had taken this step in order to rid himself of an incumbrance which obstructed his future prospects. Deep resentment took possession of his soul, and he meditated revenge; in the pursuit of which he employed some ruffians to enter Abelard's chamber by night, and inflict upon his person a disgraceful and cruel mutilation, which was accordingly perpetrated. The ruffians, however, were apprehended, and punished according to the law of retaliation; and Fulbert was deprived of his benefice, and his goods confiscated.

Abelard, unable to support his mortifying reflections, and probably those of his enemies, resolved to retire to a convent; but first, with a selfishness which seems to have been characteristic in him, insisted upon Heloise's promising to devote herself to religion. She accordingly submitted, and professed herself in the abbey of Argenteuil. Her romantic ardour of affection supported her through this sacrifice, and seems never to have forsaken her to the latest moment of her life. A few days after she had taken her vows, Abelard assumed a monastic habit in the abbey of St. Denys; but, upon the earnest solicitations of his admirers and scholars, he resumed his lectures at a small village in the country, and with his usual popularity. His rival professors, however, soon discovered an opportunity of bringing him under ecclesiastical censures. A treatise which he published about this time, entitled, "The Theology of Abelard," was said to contain some heretical tenets respecting the Trinity. The work was accordingly

presented to the archbishop of Rheims as heretical; and, in a synod called at Soissons in the year 1121, it was condemned to be burnt by the author's own hand: he was further enjoined to read, as his confession of faith, the Athanasian creed, and was ordered to be confined in the convent of St. Medard; but this arbitrary proceeding excited such general dissatisfaction, that, after a short imprisonment, he was permitted to return to St. Denys. But here, too, his enemies endeavoured to bring him into new disgrace. Having read in Bede's Commentary on the Acts of the Apostles that Denys (Dionysius) the Areopagite was not Bishop of Athens, but of Corinth, he ventured this passage as a proof, that the patron of the convent, and of the French nation, was not, as commonly believed, the Areopagite, but another St. Dionysius, bishop of Athens. A violent ferment was immediately raised in the convent; and Abelard, being accused to the bishop and the king, as a calumniator of the order, and an enemy to his country, found it necessary to escape with a few friends to the convent of St. Ayoul, at Provins, in Champagne, the prior of which was his intimate friend. But even here persecution followed him, until at length, with difficulty, he obtained permission to retire to some solitary retreat, on condition that he should never again become a member of a convent.

The spot which he chose was a vale in the forest of Champagne, near Nogent upon the Seine, where, accompanied by only one ecclesiastic, he erected a small oratory, which he dedicated to the Trinity, but afterwards enlarged, and consecrated it to the Third Person, the Comforter, or PARACLETE. In this asylum he was soon discovered, and followed by a train of scholars. A rustic college arose in the forest, and the number of his pupils soon increased to six hundred. But his enemies St. Norbert and St. Bernard, who enjoyed great popularity in this neighbourhood, conspired to bring him into discredit, and he was meditating his escape, when, through the interest of the Duke of Bretagne, and with the consent of the abbot of St. Denys, he was elected superior of the monastery of St. Gildas, in the diocese of Vannes, where he remained several years.

About this time Suger, the abbot of St. Denys, on the plea of an ancient right, obtained a grant for annexing the convent of Argenteuil, of which Heloise was now prioress, to St. Denys, and the nuns, who were accused of irregular practices, were dispersed. Abelard, informed of the dis-

tressed situation of Heloise, invited her, with her companions, eight in number, to take possession of the Paraclete. Happy in being thus remembered in the moment of distress by the man of her affections, she joyfully accepted the proposal; a new institution was established; Heloise was chosen abbess; and, in 1127, the donation was confirmed by the king. Abelard, now abbot of St. Gildas, paid frequent visits to the Paraclete, till he was obliged to discontinue them through fear of his enemies the monks, who not only endeavoured to injure him by gross insinuations, but carried their hostility so far as to make repeated attempts upon his life.

It was during Abelard's residence at St. Gildas, that the interesting correspondence passed between him and Heloise, which is still extant, and that he wrote the memoirs of his life which came down to the year 1134. The letters of Heloise, in this correspondence, abound with proofs of genius, learning, and taste, which might have graced a better age. It is upon these letters that Mr. Pope formed his "Epistle from Eloisa to Abelard," which, however, deviates in some particulars from the genuine character and story of Heloise, and is yet more seriously censurable on account of its immoral tendency. Here, too, Abelard probably wrote his "Theology," or revised it, which again subjected him to prosecution. William, abbot of St. Thievry, the friend of Bernard, now abbot of Clairvaux, brought a formal charge against him for heresy in thirteen articles, copied from the "Theology." Bernard, after an unsuccessful private remonstrance, accused Abelard to pope Innocent II. of noxious errors and mischievous designs. Abelard, with the concurrence of the archbishop of Sens, challenged his accuser to appear in a public assembly, shortly to be held in that city, and make good his accusation. The abbot at first declined accepting the challenge; but afterwards made his appearance, and delivered to the assembly the heads of his accusation. Abelard, instead of replying, appealed to Rome, which did not prevent the council from examining the charges, and pronouncing his opinions heretical. It was, however, judged necessary to inform the bishop of Rome of the proceedings, and to request his confirmation of the sentence. In the mean time, Bernard, by letters written to the Roman prelates, strongly urged them to silence, without delay, this dangerous innovator. His importunity

succeeded; for the pope, without waiting for the arrival of Abelard, pronounced his opinions heretical, and sentenced him to perpetual silence and confinement. Immediately upon being informed of the decision, Abelard set out for Rome, in hopes of being permitted to plead his cause before his holiness. In his way he called at Cluni, a monastery on the confines of Burgundy, where he found a zealous friend in Peter Maurice, the abbot, and also in Reinardus, the abbot of Citeaux, who negociated a reconciliation between him and Bernard, while Peter, by his earnest remonstrances, procured his pardon at Rome, and he was permitted to end his days in the monastery of Cluni.

In this retreat he passed his time in study and devotion, with occasional intervals of instruction which the monks solicited; but his health began to decay, and he expired April 21, 1142, in the priory of St. Marcellus, near Chalons, to which he had been removed for the benefit of the change of air. His character is thus summed up by his late elegant and most impartial biographer*. "He was born with uncommon abilities; and, in a better age, had they been directed to other purposes, their display might have given more solid glory to their possessor, and more real advantage to mankind. But he was to take the world as he found it, for he could not correct its vicious taste, nor, indeed, did he attempt it. On the contrary, the vicious taste of the age seemed to accord with the most prominent features of his mind. He loved controversy, was pleased with the sound of his own voice, and, in his most favourite researches, rather looked for quibbles and evasive sophistry, than for truth, and the conviction of reason. He was a disputatious logician, therefore; and in this consisted all his philosophy. His divinity was much of the same complexion.

"When we consider him as a writer, not much more can be added to his praise. He is obscure, laboured, and inelegant: nor do I discover any traces of that genius and vivid energy of soul, which he certainly possessed, and which rendered him so formidable in the schools of philosophy. Even when he describes his own misfortunes, and is the hero of his own tale, the story is languid, and it labours on through a tedious and digressive narration of

* "History of the Lives of Abelard and Heloisa, by the Rev. Joseph Berrington," 4to. 2d edit. 1788.

incidents. In his theological tracts he is more *jejune*, and in his letters he has not the elegance, nor the harmony, nor the soul of Heloise. Therefore, did we not know how much his abilities were extolled by his contemporaries, what encomiums they gave to his pen, and how much the proudest disputants of the age feared the fire of his tongue, we certainly should be inclined to say, perusing his works, that Abelard was not an uncommon man.

"Nor was he uncommon in his moral character. He had not to thank nature for any great degree of sensibility, that source of pain and of pleasure, of virtue and of vice. Thrown, from early youth, into habits which could not meliorate his dispositions, he became selfish, opiniative, and vain-glorious. What did not serve to gratify his own humour, called for little of his regard. He wished to appear above the common feelings of humanity, for his philosophy was not of a nature to make him the friend of man. Of religion he knew little more than the splendid theory; and its amiable precepts were too obvious and familiar to engage the attention, and modify the heart, of an abstruse and speculative reasoner. When he loved Heloise, it was not her person, nor her charms, nor her abilities, nor her virtues, which he loved: he sought only his own gratification; and in its pursuit no repulsion of innocence could thwart him, no voice of duty, of friendship, of unguarded confidence, could impede his headlong progress. He suffered: and from that moment rather he became a man. We may blame him, perhaps, that he should so easily forget Heloise: but I have said that he never really loved her. More than other men, he was not free to command his affections: and from motives of religion, perhaps even of compassion, he wished in her breast to check that ardent flame, which burned to no other purpose than to render her heart miserable, and her life forlorn.

"To erase these unfavourable impressions which the mind has conceived of Abelard, we must view him in distress, smarting from oppression and unprovoked malevolence. There was in his character something which irritated opposition, whether it was a love of singularity, an asperity of manners, or a consciousness of superior talents, which he did not disguise. However this might be, the behaviour of his enemies was always harsh, and sometimes cruel; and him we pity.—He now became a religious, a benevolent, and a virtuous man; and thousands reaped

benefit from his instructions, as they were tutored by his example. The close of his unhappy life was to the eye of the Christian spectator its most brilliant period. In his death he was the great and good man, the philosopher and the Christian."

In what manner Heloise received the tidings of Abelard's death is uncertain. She requested, however, that his body might be sent for interment to the Paraclete, and this was said to have been in consequence of a wish formerly expressed to her by Abelard. Her request was complied with, and the remains of her lover deposited in the church with much solemnity. For one-and-twenty years after we hear no more of her, only that she was held in the highest estimation; that she was a pattern of every monastic and Christian virtue; and that, ever retaining the tenderest affection of a wife, she prayed unceasingly at her husband's tomb. In 1163, she fell sick. History does not inform us what her disorder was, nor does it relate the circumstances of her death. She expired, however, on Sunday, May 17th, in the sixty-third year of her age, and her body was deposited, by her own orders, in the tomb by the side of Abelard. Their bones have lain in the abbey of the Paraclete, in the diocese of Troyes, in France, ever since 1142 and 1163. They have been at several times, and in different centuries, moved to other parts of the church. The last transposition was made by order of the present abbess madame de Roucy, in the year 1779, with the following ceremonies. The relics of this fond pair were taken up out of the vault, and laid by a priest in a leaden coffin separated into two divisions, in order that they might not be mixed, which was exposed to view for a quarter of an hour, and then soldered up. After which the coffin was borne, attended by the ladies of the convent singing anthems, first into the choir, and then to the place of its destination under the altar; where, after prayers had been said over it, it was solemnly interred. The abbess has caused a monument of black marble to be erected on the spot, with the following inscription:

Hic
sub eodem marmore jacent
hujus monasterii
conditor, PETRUS ABÆLARDUS,
et abbatissa prima HELOISA,
olim studiis, ingenio, amore, infaustis nuptiis,
et pœnitentia;

Nunc æterna, quod speramus, felicitate
conjuncti.
Petrus obiit xx prima Apr. anno 1141.
Heloisa, xvii Maij, 1163.
Curis Carolæ de Roucy, Paracleti abbatissæ,
M.DCC.LXXIX.

Of Abelard's works, we have "Abælardi et Heloisæ, conjugis ejus, Opera; ex editione Andreæ Quercetam*," 4to, Paris, 1616. This collection was published from the MS. of Francis d'Amboise. It contains Letters, which have been elegantly translated by Mr. Berrington in the work already referred to; "Sermons, and Doctrinal tracts." There is a scarce edition of the Letters, "ex recensione Ric. Rawlinson," 8vo. London, 1716, which is said to be the best, as it was corrected from the most authentic manuscripts.[1]

ABELIN (JOHN PHILIP), a historian, born at Strasburgh, and who died about 1646, is perhaps better known by the name of John Louis Gottfried, or Gothofredus, which he used in most of his numerous works. Under his proper name, he published only the first volume of the "Theatre of Europe," which contains the history of Europe from 1617 to 1628; and the 17th, 18th, 19th, and 20th volumes of the "Mercurius Gallo-Belgicus," begun by Gothard Arthus, and containing the annals of Europe, but particularly of France, from 1628 to 1636, Francfort, 1628—1636, 8vo. The Mercurius is in Latin, but the Theatre in German. The second volume of the latter bears the name of Avelin; but Christian Gryphius, in his account of the historians of the seventeenth century, attributes it to John George Schleder, who also compiled some of the subsequent volumes. The best edition of the "Theatre of Europe" is that published at Francfort, from 1662 to 1738, in 21 vols. fol. illustrated by the engravings of Matthew Maittaire. The volumes composed by Abelin, Schleder, and Schneider, are most esteemed; the others, composed by their continuators, have neither the same reputation or merit.

In 1619, Abelin published an explanation of the metamorphoses of Ovid, under the title "P. Ovidii Nasonis Metamorphoseon plerarumque historica, naturalis, moralis Ἐκφρασις," Francfort, 8vo, with the engravings of J. Theodore de Bry. He signs the dedication to this work, "Lu-

* Or Du Chesne.

[1] Biographical Dictionary, vol. I.—Bayle.—Moreri.—Bruckher Hist. Philos. —Saxii Onomast.—But principally Berrington.

dovicus Gottofridus." In 1628, he was concerned in a German and Latin translation of D'Ativy's "Etats, Empires, Royaumes, et Principautez du Monde," under the title of "Archontologia cosmica," of which there have been three editions, the two last with plates by Merian; but, since the modern improvements in geography, this work is less esteemed. He also compiled or translated the 12th and last volume of the History of the East Indies, published at Francfort 1628, fol. under the title of "Historiarum Orientalis Indiæ tomus XII." This history bears a high price, when complete. The copy in the French imperial library cost 4000 francs. In 1632, Abelin published, in German, his "Description of Sweden," folio; and the year following, also in German, a "Historical Chronicle," from the beginning of the world to the year 1619, folio, with a great number of plates by Merian, of which the letter-press is merely the description. His last work was a "History of the Antipodes, or the New World;" this, which is in German, is a description of the West Indies, and was published at Francfort, 1655, folio. It is thought that he published a German translation of the Plagium, a comedy by Daniel Cramer, under the fictitious name of John Philip Abel, in 1627; but why he assumed these disguises, we are not told.[1]

ABELL (JOHN), an English musician, was celebrated for a fine counter-tenor voice, and for his skill on the lute. Charles II. of whose chapel he was, and who admired his singing, had formed a resolution of sending him to the carnival at Venice, in order to shew the Italians what England could produce in this way; but the scheme was dropped. Abell continued in the chapel till the Revolution, when he was discharged as being a Papist. Upon this he went abroad, and distinguished himself by singing in public in Holland, at Hamburgh, and other places; where, acquiring considerable wealth, he set up a splendid equipage, and affected the man of quality, though at intervals he was so reduced, as to be obliged to travel through whole provinces with his lute slung at his back. In rambling he got as far as Poland, and at Warsaw met with a very extraordinary adventure. He was sent for to court; but, evading to go by some slight excuse, was commanded to attend. At the palace he was seated in a chair, in the middle of a spacious hall, and suddenly drawn up to a

[1] Biographie Universelle, 1811.

great height, and the king, with his attendants, appeared in a gallery opposite to him. At the same instant a number of wild bears were turned in, when the king bid him chopse, whether he would sing, or be let down among the bears? Abell chose to sing, and declared afterwards, that he never sung so well in his life.

After having rambled for many years, he probably returned to England; for, in 1701, he published at London a collection of songs in several languages, with a dedication to king William. Towards the end of queen Anne's reign he was at Cambridge with his lute, but met with little encouragement. How long he lived afterwards is not known. This artist is said to have possessed some secrets, by which he preserved the natural tone of his voice to an extreme old age.[1]

ABELLI (Louis) was born in the Vexin Francois, in 1603. He was promoted to be grand vicar of Bayonne, then curate of Paris, and lastly bishop of Rhodes, in 1664, which he resigned about three years afterwards, in order to live a retired life in the house of St. Lazare, at Paris. He died Oct. 4, 1691, aged 88 years. His principal works are: 1. "Medulla Theologica," 2 vols. 12mo, which gained him the title of *Moelleux* Abelli (the marrowy) from Boileau. 2. A treatise "De la Hierarchie, et de l'autorité du Pape," 4to. 3. "La Tradition de l'Eglise, touchant la devotion à Sainte Vierge," 8vo, 1662, a work which the Protestants have often quoted against Bossuet. 4. "La Vie de M. Renard," 12mo. 5. "La Vie de St. Vincent de Paul," 4to, in which he openly declares himself against the Jansenists. 6. "Enchiridion sollicitudinis pastoralis," 4to. 7. "Meditation pour chaque jour de l'année," 2 vols. 12mo. His Latin style is harsh, and his French writings are accounted by his countrymen flat and insipid. They allow him, however, to have excelled in every sacerdotal virtue, and to have been exemplary in his pastoral offices.[2]

ABENDANA (Jacob), a Spanish Jew, who died in 1685, was prefect of a synagogue in London, and the author of a Spicilegium of explanations of various passages in the Hebrew bible, published at Amsterdam, folio, about the time of his death.[3] He published also some other works in considerable esteem with Hebrew scholars.[4]

[1] Hawkins's Hist. of Music.
[2] Dict. Historique.—Gen. Dict.
[3] Dict. Hist.

ABEN-EZRA, AVEN-HEZER, or BEN-MEIR, (ABRAHAM), a celebrated Rabbi, born at Toledo, in Spain, in 1099, called by the Jews, the wise, great, and admirable doctor, was a very able interpreter of the Holy Scriptures, and was well skilled in grammar, poetry, philosophy, astronomy, and in medicine. He was also a perfect master of the Arabic. His style is in general clear, elegant, concise, and much like that of the Holy Scriptures; he almost always adheres to the literal sense, and everywhere gives proofs of his genius and good sense: he however advances some erroneous sentiments, and his conciseness sometimes makes his style obscure. He travelled in most parts of Europe, visiting England, France, Italy, Greece, &c. for the purpose of acquiring knowledge, and far surpassed his brethren both in sacred and profane learning. He wrote theological, grammatical, and astronomical works, many of which remain in manuscript, but the following have been published: 1. "Perus a l'Altora," or a commentary on the Law, fol. Constantinople, 5262 (1552), a very rare edition. There is likewise another edition printed at Venice, 1576, fol. 2. "Jesod Mora," intended as an exhortation to the study of the Talmud; Constantinople, 8vo. 1530, by far the most scarce of all his works. 3. "Elegantiæ Grammaticæ," Venice, 1546, 8vo. 4. "De Luminaribus et Diebus criticis liber," Leyden, 1496, 4to. of which there have been three editions. 5. "De Nativitatibus," Venice, 1485, 4to, republished by John Dryander, Col. 1537, 4to. He died in 1174 at the island of Rhodes, in the 75th year of his age, but some have placed his death in 1165.[1]

ABENGNEFIT, ABHENGNEFIT, or ALBENGUEFIT, an Arabian physician, who flourished in the 12th century, is the author of: 1. "De virtutibus Medicinarum et Ciborum," translated from the Arabic into Latin by Gerard of Cremona, and published at Strasburgh, 1531, fol. 2. "De Balneis," Venice, 1553, fol.[2]

ABEN-MELEK, or ABEN-MALLEK, a learned rabbi of the 17th century, who wrote a commentary on the Bible, called in Hebrew the "Beauty of Holiness," Amst. 1661, fol. Different parts of it have been translated into Latin, and printed, 4to and 8vo, in Germany. This rabbi follows the grammatical sense, and the opinions of Kimchi.[3]

[1] Bayle.—Chaufepie.—Brucker's Hist.—Saxii Onomast.
[2] Dict. Hist.—Mangeti Bibl.—Fabric. Bibl. Gr.
[3] Moreri.—Dict. Hist.—Simon, Hist. Crit.

ABERCROMBIE (JOHN), a horticultural writer of considerable note, and to whose taste and writings the English garden is considerably indebted, was the son of a respectable gardener near Edinburgh, and descended of a good family. The father, having early discovered a predilection in the son for that profession in which he was himself allowed to excel, afforded him every encouragement; and, as his mind was solely bent on this delightful pursuit, his proficiency in horticulture, &c. soon outstripped his years. To increase his knowledge in the different branches of gardening, he came to London at the age of eighteen, and worked in Hampton court, St. James's, Kensington, Leicester, &c. gardens. His taste in laying out grounds, and his progress in botany, were so highly appreciated, that he was advised to publish something on those subjects; but his extreme diffidence for a long time counteracted the wishes of his friends. At length he was induced to commence author: having submitted his manuscript to Mr. Griffin, bookseller, of Catherine-street, in the Strand, Mr. Griffin candidly told him he was not a judge of the subject, but, with permission, he would consult a friend of his who was allowed to be so, Mr. Mawe, gardener to the duke of Leeds. Mr. Abercrombie consented. Mr. Mawe bore testimony to the merit of the production, and prefixed his name to the publication, in order to give it that celebrity to which it was so justly entitled, for which he received a gratuity of 20 guineas. The work was published under the title of "Mawe's Gardener's Calendar;" the flattering reception which it experienced induced the real writer to publish another work under his own name; "The Universal Dictionary of Gardening and Botany," in 4to. This was followed by "The Gardener's Dictionary," "The Gardener's Daily Assistant," "The Gardener's Vade Mecum," "The Kitchen Gardener and Hot-Bed Forcer," "The Hot-House Gardener," &c. &c. Some of these are hasty compilations, without much display of botanical knowledge; but they were in general popular, and most of them were translated into French, German, &c. Mr. Abercrombie's industry enabled him to bring up a large family, and to give them a good education; but he survived them all, except one son, who has more than once distinguished himself at sea in the service of his country. He died at his apartments, Chalton-street, Somers Town, in the 80th year of his age, 1806.

ABERCROMBY (PATRICK), a physician and historian, was the son of Alexander Abercromby, of Fetternear, in Aberdeenshire, and brother of Francis Abercromby, who was created lord Glasford in July 1685. He was born at Forfar, in the county of Angus, in 1656, and educated in the university of St. Andrew's, where he took the degree of doctor in medicine in 1685. Some accounts say that he spent his youth in foreign countries, was probably educated in the university of Paris, and that his family were all Roman Catholics, who partook of the misfortunes of James II.; others, that on his return to Scotland he renounced the Protestant religion, at the request of king James, and was by him appointed one of the physicians to the court, which he was obliged to relinquish at the Revolution. Soon after he attached himself to the study of antiquities, and published, "The Martial Atchievements of Scotland," 2 vols. fol. 1711 and 1715, to which he was encouraged by a large list of subscribers. The first volume abounds in the marvellous, but the second is valuable on account of its accurate information respecting the British history in the fourteenth and fifteenth centuries. He wrote also a treatise on Wit, 1686, which is now little known, and translated M. Beague's very rare book, "L'Histoire de la Guerre d'Escosse," 1556, under the title of "The History of the Campagnes 1548 and 1549: being an exact account of the martial expeditions performed in those days by the Scots and French on the one side, and the English and their foreign auxiliaries on the other: done in French by Mons. Beague, a French gentleman. Printed in Paris 1556, with an introductory preface by the translator," 1707, 8vo. The ancient alliance between France and Scotland is strenuously asserted in this work. He died about the year 1716, according to Mr. Chalmers, or, as in the last edition of this Dictionary, in 1726, about the age of 70, or rather 72.

In the former edition of this work it is said that he never made any distinguished figure in the physical profession. There was, however, a DAVID ABERCROMBY, a contemporary and countryman of his, who published in London some medical tracts on the venereal disease, the pulse, &c. which were collected in one volume, entitled, "D. Abercrombii Opuscula Medica hactenus edita," Lond. 1687, 12mo. Of him no memoirs have been preserved; but his works are analysed in the Act. Lips. 1685, 1686, 1687.

Saxius denominates him "medicus et philologus," and attributes to him a humorous publication, entitled, "Fur Academicus," Amsterdam, 1689, 12mo.[1]

ABERCROMBY (Sir Ralph), K. B. a British officer of great bravery and talents, was the son of George Abercrombie, of Tullibodie, in Clackmannanshire, esq. by Mary daughter of Ralph Dundas, of Manour, esq. and was born about the year 1738, or, according to his epitaph at Malta, 1733; and, after a liberal education, went by choice into the army. His first commission was that of cornet in the third regiment of dragoon guards, dated March 23, 1756. In the month of February 1760, he obtained a lieutenancy in the same regiment, and in that of April, a company in the third regiment of horse. In this last regiment he rose to the rank of major and lieutenant-colonel. In November 1780, he was included in the list of brevet colonels, and in 1781 was made colonel of the 103d, or king's Irish infantry. On Sept. 26, 1787, he was promoted to the rank of major-general.

Soon after the war broke out on the Continent in 1792-3, he was employed there, and had the local rank of lieutenant-general conferred upon him. He commanded the advanced guard in the action on the heights at Cateau, and was wounded at Nimeguen. On every occasion his bravery and skill procured him the warmest praise of the commander in chief, and of the army. In the unfortunate retreat from Holland, in the winter of 1794, the guards as well as the sick were left under his care, whom he conducted with the utmost humanity, amidst many painful scenes, during the disastrous march from Deventer to Oldensall. In 1795, he was made knight of the Bath, and appointed commander in chief of the forces in the West Indies. On his arrival, he obtained possession of the island of Grenada, in the month of March, and soon after of the settlements of Demarara and Essequibo, in South America. His next conquests were the islands of St. Lucia and St. Vincent's; and in February 1797 the Spanish island of Trinidad capitulated to him. This successful campaign being concluded, he returned to Europe, and had the command conferred upon him of the 2d, or North British dragoons, and had been before his arrival promoted to the rank of lieutenant-general, and was ap-

[1] Chalmers's Life of Ruddiman, p. 57.—Gough's British Topography, vol. II. —Manget, Biblioth.—Saxii Onomasticon.

pointed lieutenant-governor of the Isle of Wight, from which he was in 1798 removed to the higher office of governor of Fort Augustus and Fort St. George. Previous to this he was appointed commander in chief in Ireland. In this situation he laboured to maintain the discipline of the army, to suppress the rising rebellion, which had been concerted between the French government and a number of traitors at home; and he protected the people from the inconveniencies of military government, with a care and skill worthy of the great general, and the enlightened and beneficent statesman. But circumstances rendering it necessary that the civil and military command of that country should be invested in the same person (the marquis Cornwallis), he was removed to the chief command in Scotland, where his conduct gave universal satisfaction.

When the great, and, in its plan, highly judicious enterprize against Holland was undertaken, sir Ralph Abercromby held a principal command under his royal highness the duke of York; and it was confessed, even by the enemy, that no victory could have conferred more honour than the great talents, activity, and bravery he displayed in forwarding the purposes of that expedition, which failed, partly from the want of a judicious co-operation on the part of our allies, the Russians, but perhaps chiefly from the conduct of the Dutch themselves, who still were deluded by the professions and pretended amity of the French.

A more favourable enterprize, however, soon afforded our gallant hero an opportunity of immortalizing his name. This was the memorable expedition ordered in 1801 to dispossess the French of Egypt. To this destination, sir Ralph conducted the English army and fleet in perfect health and spirits, and landed at Aboukir on the 8th of March, 1801, after a severe battle, in which the English were victorious. The landing, the first dispositions, the attack, and the courage opposed to attack, the high confidence of the army in their general, and the decided superiority of the British infantry under his command over the French, which was thought the bravest and best disciplined infantry in Europe, all demonstrated that the best qualities of the greatest commanders were united in sir Ralph Abercromby. But it was his destiny to fall in the moment of victory. After having repulsed the French in a general attack upon our army near Alexandria, the French again, on the 21st March, made a second advance,

which was contested with unusual obstinacy, and they were again forced to retreat. On this memorable occasion, he received a mortal wound in the thigh, which he concealed until the enemy were totally routed, when he fell from his horse through loss of blood. He was conveyed from the field of battle on board the admiral's ship, where he died on the 28th, and was interred under the castle of St. Elmo, in La Valetta, in the island of Malta. The following just and admired tribute to his memory was contained in the dispatch from lord Hutchinson, who succeeded him in the chief command:—"We have sustained an irreparable loss, in the person of our never to be sufficiently lamented commander in chief, sir Ralph Abercromby, who was mortally wounded in the action, and died on the 28th of March. I believe he was wounded early; but he concealed his situation from those about him, and continued in the field giving his orders with that coolness and perspicuity which had ever marked his character, till long after the action was over, when he fainted through weakness and loss of blood. Were it permitted for a soldier to regret any one who has fallen in the service of his country, I might be excused for lamenting him more than any other person; but it is some consolation to those who tenderly loved him, that, as his life was honourable, so his death was glorious. His memory will be recorded in the annals of his country; will be sacred to every British soldier, and embalmed in the recollection of a grateful posterity." In private life, sir Ralph in his manners had somewhat of reserve; but was truly amiable, honourable, and virtuous, attached to his country and to his profession, and in every relative duty most exemplary. He was one of a family distinguished for bravery or talents. His brother James, a lieutenant-colonel in the 22d foot, was killed in America, 1774, at the battle of Bunker's Hill. The character and high rank of his surviving brother, sir Robert Abercrombie, K. B. are well known. Another, Alexander, one of the Scotch Judges, died in 1795, a man of high reputation in the law, and not less distinguished for his taste in the belles lettres. He was the author of ten papers in the Mirror, and nine in the Lounger, two well-known periodical papers published at Edinburgh. Sir Ralph sat in three parliaments for the county of Clackmannan.

As a testimony of national regard, the House of Commons unanimously voted a monument to his memory in

St. Paul's cathedral, and a pension of £.2000. was settled on his family. His widow, Mary Anne, daughter of John Menzies, of Farnton, in Perthshire, esq. was created Baroness Abercrombie, of Aboukir and Tillibodie, in the county of Clackmannan, with remainder to her issue male by her late husband. Sir Ralph left four sons: George, a barrister, heir-apparent to the barony; John, a major-general in the army; James, member of parliament for Midhurst; and Alexander, also a major in the army.[1]

ABERNETHY (JOHN), an eminent dissenting minister in Ireland, was born Oct. 19, 1680: his father was a dissenting minister in Colraine, his mother a Walkinshaw of Renfrewshire, in Scotland. In 1689 he was separated from his parents; his father having been employed by the Presbyterian clergy to solicit some public affairs in London, at a time when his mother, to avoid the tumult of the insurrections in Ireland, withdrew to Derry. He was at this time with a relation, who in that general confusion determined to remove to Scotland; and having no opportunity of conveying the child to his mother, carried him along with him. Thus he happily escaped the hardships of the siege of Derry, in which Mrs. Abernethy lost all her other children. Having spent some years at a grammar-school, he was removed to Glasgow college, where he continued till he took the degree of M. A. His own inclination led him to the study of physic, but he was dissuaded from it by his friends, and turned to that of divinity; in pursuance of which he went to Edinburgh, and was some time under the care of the celebrated professor Campbell. At his return home, he proceeded in his studies with such success, that he was licensed to preach by the presbytery before he was 21 years of age. In 1708, having a call by the dissenting congregation at Antrim, he was ordained. His congregation was large, and he applied himself to the pastoral work with great diligence. His preaching was much admired; and, as his heart was set upon the acquisition of knowledge, he was very industrious in reading. In 1716, he attempted to remove the prejudices of the native Irish in the neighbourhood of Antrim, who were of the Popish persuasion, and bring them over to the Protestant faith. His labours were not without success, for several were induced to renounce their errors.

[1] Gent. Mag. 1801, 1802.—Biographical Peerage.—Beatson's Political Index.

About the time the Bangorian controversy was on foot in England, encouraged by the freedom of discussion which it had occasioned, a considerable number of ministers and others, in the North of Ireland, formed themselves into a society for their improvement in useful knowledge. Their plan was to bring things to the test of reason and scripture, without having a servile regard to any human authority. Abernethy pursued this design with much zeal, and constantly attended their meetings at Belfast, whence it was called the Belfast society. Debates, however, soon grew warm, and dissensions high among them, on the subject of requiring subscription to the Westminster confession. This controversy, on the negative side of which Abernethy was one of the principal leaders, was brought into the general synod, and ended in a rupture in 1726. The synod determined, that those ministers, who at the time of this rupture, and for some years before, were known by the name of non-subscribers, should be no longer of their body: the consequence of which was, that the ministers of this denomination found everywhere great difficulties arising from jealousies spread among their people. The reputation which Abernethy had acquired began now to decay, and some of his people forsook his ministry, and went to other congregations: and in a short time the number of the scrupulous and dissatisfied so increased, that they were by the synod erected into a distinct congregation, and provided with a minister. There happened about this time a vacancy in the congregation of Wood-street, in Dublin: to this Abernethy had an invitation, which he accepted. When he came to Dublin, he applied himself to study and to the composing of sermons with as great industry as ever. He wrote all his sermons at full length, and constantly made use of his notes in the pulpit. Here he continued his labours for ten years with much reputation: and while his friends, from the strength of his constitution and his perfect temperance, promised themselves a longer enjoyment of him, he was attacked by the gout, to which he had been subject, in a vital part, and died, Dec. 1740, in the 60th year of his age.

The most celebrated of his writings were his two volumes of "Discourses on the Divine Attributes," the first of which only was published during his life. These excited a very general attention and admiration, were much applauded and recommended by archbishop Herring, and

are still held in high esteem. Four volumes of "Posthumous Sermons" were likewise published, the two first in 1748, and the others in 1757: to which is prefixed the life of the author, written, as is generally understood, by Dr. Duchal. In 1751, a volume of his controversial "Tracts" was published in London. He published in his life-time three occasional Sermons, and a pamphlet or two on the dissenting controversy. He left behind him a diary of his life, which begins in February 1712-13, a little after his wife's death. It consists of six large volumes in quarto, in a very small hand, and very closely written. It is, indeed, say his biographers, an amazing work, in which the temper of his soul is throughout expressed with much exactness; and the various events he met with are described; together with his reflections upon them, and his improvements of them. The whole bears such characters of a reverence and awe of the Divine presence upon his mind, of a simplicity and sincerity of spirit, and of the most careful discipline of the heart, that how great soever his reputation in the world was, it shews his real worth to have been superior to the esteem in which he was held.[1]

ABGAR, or ABGARUS, a name given to several of the kings of Edessa in Syria, one of whom is said to have written a letter to our Saviour, and to have received an answer, and at the same time an handkerchief, on which was impressed the portrait of Jesus Christ. Eusebius is the first who has reported this story, which has generally obtained more belief from Protestant than from Popish writers. Father Simon and M. du Pin pronounce the letters to be forgeries, while Dr. Parker, in his "Demonstration of the Law of Nature and the Christian Religion," Dr. Cave, in his Literary History, and Dr. Grabe, in his "Spicilegium Patrum," and others, are inclined to think them genuine. Dr. Lardner, however, in his "Testimonies of ancient Heathen Authors," argues with much force of reasoning against their authenticity. The letters being short, are inserted here as curiosities.

"The copy of the letter which was written by Abgarus the toparch to Jesus, and sent to him at Jerusalem by the courier Ananias:

"Abgarus, toparch of Edessa, to Jesus the good saviour, who has appeared at Jerusalem, sendeth greeting. I have heard of thee, and of thy cures, performed without herbs,

[1] Biog. Brit.—Life prefixed to his Sermons.

or other medicines. For it is reported that thou makest the blind to see, and the lame to walk; that thou cleansest lepers, and castest out unclean spirits and demons, and healest those who are tormented with diseases of a long standing, and raisest the dead. Having heard of all these things concerning thee, I conclude in my mind one of these two things—either that thou art God come down from heaven to do these things, or else thou art the Son of God, and so performest them. Wherefore I now write unto thee, entreating thee to come to me, and to heal my distemper. Moreover, I hear that the Jews murmur against thee, and plot to do thee mischief. I have a city, small indeed, but neat, which may suffice for us both."

"The rescript of Jesus to the toparch Abgarus, sent by the courier Ananias:

"Abgarus, thou art happy, forasmuch as thou hast believed in me, though thou hast not seen me. For it is written concerning me, that they who have seen me should not believe in me, that they who have not seen me might believe and live. As for what thou hast written to me, desiring me to come to thee, it is necessary that all those things, for which I am sent, should be fulfilled by me here; and that, after fulfilling them, I should be received up to him that sent me. When, therefore, I shall be received up, I will send to thee some one of my disciples, that he may heal thy distemper, and give life to thee, and to those who are with thee."

The disciple, thus sent, was Thaddeus, one of the seventy, according to Eusebius' account, which Lardner allows, may have been procured by that historian from the archives of the city of Edessa. But it is not, perhaps, necessary to dwell longer on the authenticity of what is now so generally given up by ecclesiastical writers. Before Lardner's time, an ample confutation appeared in the General Dictionary, including Bayle, art. ABGARUS; and Mr. Jones, in the second volume of "A new and full method of settling the canonical authority of the New Testament," discussed the question with much learning and judgment. Mosheim seems to be of opinion that, although the letters are spurious, there is no reason of sufficient weight to destroy the credibility of Abgarus having applied to our Saviour for his assistance.[1]

[1] Gen. Dict.—Mosheim's Eccl. Hist.—Lardner's Works, vol. VII. 222, with the references in these works.

ABINGDON. See BERTIE.

ABINGTON. See HABINGTON.

ABIOSI, or ABIOSUS, a physician and mathematician, born at Bagnuolo, in the kingdom of Naples, flourished towards the end of the fifteenth and beginning of the sixteenth century. Some of his works were much esteemed. His "Dialogus in Astrologiæ defensionem, item Vaticinium a diluvio usque ad Christi annos 17," Venice, 1474, 4to, was put into the Index Expurgatorius, and is extremely rare.[1]

ABLAINCOURT. See BRUHIER.

ABLANCOURT. See PERROT.

ABLE, or ABEL (THOMAS), an English divine, was educated at Oxford, where he took the degree of B. A. July 4, 1513, and that of M. A. June 27, 1516, and afterwards proceeding in divinity, became doctor of that faculty. He was not only a man of learning, but a great master of instrumental music, and well skilled in the modern languages. These qualifications introduced him at court, where he became domestic chaplain to queen Catherine, wife of Henry VIII. and taught her music and grammar. Strype calls him "the lady Marie's chaplain." In 1530 queen Catherine gave him the living of Bradwell-juxta-mare, in Essex; and the affection he bore to his royal mistress engaged him in that dangerous controversy which was occasioned by king Henry's determination to divorce Catherine that he might be at liberty to marry Anne Bullen. Able opposed this divorce both by word and writing, publishing a tract, entitled, "Tractatus de non dissolvendo Henrici et Catherinæ matrimonio." Tanner mentions this, or perhaps another tract, by the name of "Invicta Veritas: An answer, that by no manner of law it may be lawful for the king to be divorced from the queen's grace, his lawful and very wife." It is not improbable that this was a distinct tract from the former, as in the Stat. 25 Henry VIII. c. 12, he is mentioned as having "caused to be printed—*divers* books against the said divorce and separation—animating the said lady Catherine to persist in her opinion against the divorce—procured divers writings to be made by her by the name of Queen—abetted her servants to call her Queen." In 1534 he was prosecuted for being concerned in the affair of Elizabeth

[1] Dict. Hist. 1810.—Fabric. Bibl. Gr.

Barton, called the Holy Maid of Kent, and was found guilty of misprision of treason. He was also one of those who denied the king's supremacy over the church; for which he was imprisoned, and afterwards hanged, drawn, and quartered in Smithfield, July 30, 1540. In a room in Beauchamp's Tower, in the Tower of London, anciently a place of confinement for state prisoners, are a great number of inscriptions on the wall, written by the prisoners; and among others, under the word Thomas a great A upon a bell, a punning rebus on his name.[1]

ABNEY (Sir THOMAS), an eminent magistrate of the city of London, was one of the younger sons of James Abney, esq. of Willesley, in the county of Derby, where his ancestors had resided for upwards of five hundred years. He was born January 1639; and, as his mother died in his infancy, his father placed him at Loughborough school, in Leicestershire, to be under the eye of his aunt, lady Bromley, widow of sir Edward Bromley, a baron of the Exchequer in the reigns of queen Elizabeth and James I. At what time he came to London, we are not told; but he appears to have carried on business with success and reputation, as in 1693 he was elected sheriff of London, and in the following year he was chosen alderman of Vintry ward, and about the same time received the honour of knighthood from king William. In 1700, some years before his turn, he was chosen lord mayor, and employed his influence in favour of the Protestant religion with much zeal. He had the courage, at this critical juncture, when the king of France had proclaimed the Pretender king of Great Britain, to propose an address from the Corporation to king William, although opposed by the majority of his brethren on the bench; and he completely succeeded. The example being followed by other corporations, this measure proved of substantial service to the king, who was thereby encouraged to dissolve the Parliament, and take the sense of the people, which was almost universally in favour of the Protestant succession. The zeal sir Thomas had displayed in this affair, as well as his steady adherence to the civil and religious privileges established by the Revolution, rendered him so popular, that his fellow-citizens elected him their representative in parliament. He was also one of

[1] Biog. Brit.—Tanner.—Pitts.—Dod's Church History.—Wood's Athenæ, vol. I.—Archæologia, vol. XIII. where the inscriptions in the Tower are explained by Mr. Brand.

the first promoters of the Bank of England, and for many years before his death was one of its directors. He died Feb. 6, 1721-2, aged 83, after having survived all his senior brethren of the court of Aldermen, and become the father of the city. He was a man of strict piety * and independence of mind, and munificent in his charities. Having been educated among the dissenters, he attended their places of worship in common, but in his magistracy attended the church on all public occasions, and when solicited to support public charities. The most remarkable circumstance of his hospitality, is the kind and lasting asylum which he provided for the celebrated Dr. Watts at his house at Stoke Newington. That eminent divine was attacked by an illness in 1712, which incapacitated him for public service. "This calamitous state," says Dr. Johnson, "made the compassion of his friends necessary, and drew upon him the attention of sir Thomas Abney, who received him into his house; where, with a constancy of friendship and uniformity of conduct not often to be found, he was treated for thirty-six years with all the kindness that friendship could prompt, and all the attention that respect could dictate. Sir Thomas died about eight years afterwards, but he continued with the lady and her daughters to the end of his life."

Sir Thomas was married, first, to a younger daughter of the Rev. Joseph Caryl, by whom he had seven children, who all died before him. In 1700 he married Mary Gunston, eldest daughter of John Gunston, of Stoke Newington, esq. by whom he had a son, who died in infancy, and three daughters, who survived him; the last, Elizabeth, dying unmarried in 1782, aged 78. By this second wife, sir Thomas became possessed of the manor of Stoke Newington, and lived in the manor-house.[1]

ABOU-HANIFAH, or ABOANIFA, surnamed AL-NOOMAN, was the son of Thabet, and born at Cousa, in the year of the Hegira 80, and of the vulgar æra 700. He

* His religious observances, whether public or domestic, he never suffered to be interrupted by business or pleasure. Lady Abney informed Dr. Gibbons, one of the biographers of Dr. Watts, that he kept up regular prayer in his family during all his mayoralty, and that upon the evening of the day he entered on his office, he without any notice withdrew from the public assembly at Guildhall after supper, went to his house, there performed family worship, and then returned to the company!

[1] Life of sir Thomas Abney appended to his Funeral Sermon by Jeremiah Smith, 1772, 8vo.—Johnson's Life of Watts.—Gibbons's Life of Watts.—Lysons's Environs of London, vol. II.—Brown's History of Stoke Newington.

is the most famous of all the doctors of the orthodox mussulmans, concerning the matters of their law; for he held the first place among the four chiefs of particular sects, who may be followed implicitly in their decisions on points of right. He was not, however, in high estimation during his life, as the calif Almanzor had him put into prison at Bagdat, for refusing to subscribe to the opinion of absolute and determinate predestination, which the mussulmans term cadha: but Abu-Joseph, sovereign Judge, and a sort of chancellor of the empire under the calif Hadi, brought his doctrine into such reputation, that, in order to be a good mussulman, it was necessary to be a Hanifite. Nevertheless he died in the prison of Bagdat; and it was not till 335 years after his death that Melikshah, sultan of the race of the Seljuk dynasty, caused to be built for him in the same city a noble mausoleum, to which he added a college particularly for those who made profession of his sect. This was in the year 485 of the Hegira, of the vulgar æra 1092. Several of the most illustrious authors among the Mohammedans have written, in a style of commendation, the life of this doctor; Zamakhschari, Korderi, Marghinani, Deinouri, Sobahazmouni, are of that number: and some of them have even found his name in the Old Testament, and assert that he was foretold in the sacred writings, as well as their prophet. All the historians agree that he excelled not only in the knowledge, but also in the practice of the mussulman law: for he led a life of great austerity, entirely detached from the manners of the world; which has caused him to be considered as the first chief and iman of the law by all the orthodox, and he is only rejected by the Shiites, or followers of Ali. The author of Rabialabrar relates the opinion of this doctor concerning the authority of tradition in these terms: "As to what regards the things we have received from God and from his prophet, we respect them with perfect submission: as to what is come down to us from the companions or contemporaries of the prophet, we select the best of it; but as to what the other doctors who succeeded them have left us, we look upon it as coming from persons who were men like us." Houssain-Vaez, expounding that verse of the chapter of Amram, where God says he has prepared Paradise for those who restrain their anger, and pardon such as have trespassed against them, relates a fact of Abou-Hanifah that deserves to be noted. That doctor, having re-

ceived a blow on the face, said to him who had the audacity to strike him: "I might return you injury for injury; but I will not do it. I might carry my complaint to the calif; but I will not complain. I might at least lay before God in my prayers the outrage you have done me; but I will not. Lastly, I might, at the day of judgment, require God to avenge it; but, far from doing so, if that terrible day were to arrive this moment, and my intercession might avail, I would not enter into Paradise, except in your company."

The principal writings of Abou-Hanifah are: "The Mesnad," i. e. The Support, in which he establishes all the points of Mussulmanism on the authority of the Koran, and that of tradition. A treatise, "Filkelam, on scholastic theology;" and a catechism, or instruction, under the title of "Moallem," that is, The Master; in which he maintains that the faithful who adhere to the faith, never become the enemies of God, though they fall into many sins; that sins do not cause a man to lose the faith, and that grace is not incompatible with sin. These propositions, and others of a like nature, gave a handle to Vazai to write against him the book "Ekhtelaf Abi-Hanifah," or, The contradictions of Abou-Hanifah.[1]

ABOULOLA (AHMED BEN SOLIMAN), an Arabian poet, was born in the town of Maara, A. D. 973. He was blind from three years old, having lost his sight at that age by the small-pox; but this defect was compensated by the qualities of his mind. He adopted the vegetable diet of the Bramins, but appears in other respects to have believed in no religious principles. His principal work was entitled Sekth-al-zend, a poem which was greatly esteemed in the East. He was considered as one of the most celebrated poets of his nation. He died in 1057. Fabricius in 1638, and Golius in 1656, published some extracts from his poem.[2]

ABOU-RIHAN, a native of Biroun, in the province of Khovarezme, who flourished about the beginning of the eleventh century, attained the title of Al-Mohakapad, or the subtle philosopher, on account of his knowledge of the sciences, and particularly his skill in astrology. He was contemporary and rival to Avicenna, a more celebrated Arabian writer. Abou-rihan wrote some treatises on Geography, the fixed stars, and the sphere.[3]

[1] Moreri.—D'Herbelot Bibl. Orient.
[2] D'Herbelot.—Dict. Hist. [3] D'Herbelot.—Moreri.

ABRABANEL (ISAAC), a famous rabbi, was born at Lisbon in 1437, of a family who boasted their descent from king David. He raised himself considerably at the court of Alphonso V. king of Portugal, and was honoured with very high offices, which he enjoyed till this prince's death; but, upon his decease, he felt a strange reverse of fortune under the new king. Abrabanel was in his 45th year, when John II. succeeded his father Alphonso. All those who had any share in the administration of the preceding reign were discarded: and, if we give credit to our rabbi, their death was secretly resolved, under the pretext of their having formed a design to give up the crown of Portugal to the king of Spain. Abrabanel, however, suspecting nothing, in obedience to the order he received to attend his majesty, set out for Lisbon with all expedition; but having, on his journey, heard of what was plotting against his life, fled immediately to his Castilian majesty's dominions. A party of soldiers were dispatched after him, with orders to bring him dead or alive: however, he made his escape, but his possessions were confiscated. On this occasion he lost all his books; and also the beginning of his Commentary upon the book of Deuteronomy, which he much regretted. Some writers affirm, that the cause of his disgrace at this time was wholly owing to his bad behaviour; and they are of the same opinion in regard to the other persecutions which he afterwards suffered. They affirm that he would have been treated with greater severity, had not king John contented himself with banishing him. They add that by negociating bills of exchange (which was the business he followed in Castile), he got introduced at the court of Ferdinand and Isabella: that he amassed prodigious wealth, by practising the usual tricks and frauds of the Jewish people, that he oppressed the poor, and by usury made a prey of every thing; that he had the vanity to aspire at the most illustrious titles, such as the noblest houses in Spain could hardly attain, and that being a determined enemy of the Christian religion, he was the principal cause of that storm which fell upon him and the rest of his nation. Of the truth of all this, some doubt may be entertained. That he amassed prodigious wealth seems not very probable, as immediately on his settling in Castile, he began to teach and write. In 1484, he wrote his "Commentary upon the books of Joshua, Judges, and Samuel." Being afterwards sent for to the court of Fer-

dinand and Isabel, he was advanced to preferment; which he enjoyed till 1492, when the Jews were driven out of the Spanish dominions. He used his utmost endeavours to avert this dreadful storm; but all proved ineffectual; so that he and all his family were obliged to quit the kingdom, with the rest of the Jews. He retired to Naples; and, in 1493, wrote his "Commentary on the books of the Kings." Having been bred a courtier, he did not neglect to avail himself of the knowledge he had acquired at the courts of Portugal and Arragon, so that he soon ingratiated himself into the favour of Ferdinand king of Naples, and afterwards into that of Alphonso. He followed the fortune of the latter, accompanying him into Sicily, when Charles VIII. the French king, drove him from Naples. Upon the death of Alphonso he retired to the island of Corfu, where he began his "Commentary on Isaiah" in 1495; and, about this time, he had the good fortune to find what he had written on the book of Deuteronomy. The following year he returned to Italy, and went to Monopoli in Apulia, where he wrote several books. In 1496 he finished his "Commentary on Deuteronomy;" and also composed his "Sevach Pesach," and his "Nachalath Avoth." In the succeeding year he wrote his "Majene Hajeschua;" and in 1498 his "Maschmia Jeschua," and his "Commentary on Isaiah." Some time after, he went to Venice, to settle the disputes betwixt the Venetians and Portuguese relating to the spice trade; and on this occasion he displayed so much prudence and capacity, that he acquired the favour and esteem of both those powers. In 1504 he wrote his "Commentary on Jeremiah;" and, according to some authors, his "Commentary on Ezekiel, and the twelve minor prophets." In 1506 he composed his "Commentary on Exodus;" and died at Venice in 1508, in the 71st year of his age. Several of the Venetian nobles, and all the principal Jews, attended his funeral with great pomp. His corpse was interred at Padua, in a burial-place without the city. Abrabanel wrote several other pieces, besides what we have mentioned, the dates of which are not settled, and some have not been printed. The following list appears in the Leipsic Journal (Nov. 1686), and is probably correct:

1. "Commentaries on Genesis, Leviticus, and Numbers." 2. "Rach Amana." 3. "Sepher Jeschuoth Moschici, a treatise on the traditions relating to the Messiah." 4.

"Zedek Olammim, upon future rewards and punishments." 5. "Sepher Jemoth Olam, a history from the time of Adam." 6. "Maamer Machase Schaddai, a treatise on prophecy and the vision of Ezekiel, against rabbi Maimonides." 7. "Sepher Atereth Sekenim." 8. "Miphaloth Elohim, works of God." 9. "Sepher Schamaim Chadaschim." 10. "Labakath Nebhiim." His "Commentary on Haggai" was translated into Latin by Adam Sherzerus, and inserted in the Trifolium Orientale, published in Leipsic in 1663, where his "Commentary on Joshua, Judges, and Samuel," was also printed in 1686, folio. In this same year his "Annotations on Hosea," with a preface on the twelve minor prophets, were translated into French by Francis ab Husen, and published at Leyden. In 1683, Mr. de Veil, a converted Jew, published at London Abrabanel's preface to Leviticus. His commentaries on the Scriptures, especially those on the prophets, are filled with so much rancour against our Saviour, the church, the pope, the cardinals, the whole clergy, and all Christians in general, but in a particular manner against the Roman catholics, that father Bartolocci was desirous the Jews should be forbid the perusal of them. And he tells us that they were accordingly not allowed to read or to keep in their houses Abrabanel's commentaries on the latter prophets. He was a man of so great a genius, that most persons have equalled him, and some even preferred him, to the celebrated Maimonides. The Jews set a high value upon what he has written to refute the arguments and objections of the Christians; and the latter, though they hold in contempt what he has advanced upon this head, yet allow great merit in his other performances, wherein he gives many proofs of genius, learning, and penetration. He does not blindly follow the opinions of his superiors, but censures their mistakes with great freedom. The persecutions of the Jews, under which he had been a considerable sufferer, affected him to a very great degree; so that the remembrance of it worked up his indignation, and made him inveigh against the Christians in the strongest terms. There is hardly one of his books where he has omitted to shew his resentment, and desire of revenge; and whatever the subject may be, he never fails to bring in the distressed condition of the Jews. He was most assiduous in his studies, in which he would spend whole nights, and would fast for a considerable time. He had

great facility in writing; and though he discovered an implacable hatred to the Christians in his compositions, yet, when in company with them, he behaved with great politeness, and would be very cheerful in conversation.[1]

ABRAHAM (NICHOLAS), a learned Jesuit, was born in the diocese of Toul in Lorrain, in 1589; he entered into the society of Jesus in 1609, and took the fourth vow in 1623. He taught the belles lettres, and was made divinity professor in the university of Pont-à-Mousson, which place he enjoyed 17 years, and died Sept. 7, 1655.

His works are: 1. "Commentaries on Virgil's Æneid," printed at Pont-à-Mousson, 1632, 8vo; and again at Toulouse, 1644; at Rouen, 1637 and 1648. 2. "Commentary on the third volume of Cicero's Orations," Paris, 1631, 2 vols. fol. His Analyses of the Orations were published separately at Pont-à-Mousson, 1633, 4to. 3. "Pharus Veteris Testamenti, sive sacrarum questionum libri XV." Paris, 1648, fol. This is the most esteemed of his works. 4. "Nonni Neopolitani paraphrasis sancti secundum Joannem Evangelii. Accesserunt notæ P. N. A. soc. Jes." Paris, 1623, 8vo. These notes were from the pen of our author. He published also a Hebrew grammar in Latin verse, and translated into French Bartoli's Italian pieces, "The Life of Vinant Caraffa;" "The Man of Letters," and "Contented Poverty." As an original writer he is uncommonly prolix, but displays much learning and acuteness. Bayle gives most praise to his commentary on Cicero, by which Osorius and Olivet profited much; but others prefer his Pharus. It may be necessary to add what is meant by his taking the fourth vow. In addition to the vows of poverty, chastity, and obedience, the fourth is, that the person taking it shall labour to promote the salvation of others, by instructing youth, preaching, administering the sacraments, and by becoming missionaries among heretics and idolaters.[2]

ABRAHAM (BEN CHAILA), a Spanish rabbi, of the thirteenth century, practised astrology, and assuming the character of a prophet, predicted the coming of the Messiah to be in 1358, but died himself in 1303, fifty-five years before the time when his prediction was to be fulfilled. A treatise of his, "De Nativitatibus," was printed at Rome in 1545, 4to. He is also said to have written a

[1] Gen. Dict.—Moreri.—Simon Crit. Hist.

[2] Bayle in Gen. Dict.—Konigii Bibl. Vet. et Nov.—Baillet Jugemens, tom. 2. p. 240, 241.

treatise on the figure of the earth, in Hebrew and Latin, which was published at Basil, 1546, 4to.[1]

ABRAHAM (USQUE), a Portuguese Jew, though Arnaud thinks him a Christian, joined with Tobias Athias in giving a Spanish translation of the Bible in the 16th century. The title of this famous version is as follows: "Biblia en lengua Espagnola, traduzida palabra por palabra de la verdad Hebraica, por mui excellentes letrados, en Ferrara," 1553, folio, in gothic characters. Though the nouns and the verbs are translated according to the strictest rules of grammar, this translation is looked upon as nothing more than a compilation from Kimchi, Rasci, Abenezra, the Chaldee paraphrast, and some ancient Spanish glosses. This version is extremely rare, and much sought after. Another edition has been made for the use of the Spanish Christians, which is neither less scarce nor less inquired for. The curious are desirous of having both, in order to compare them together. Notwithstanding their apparent conformity, the discrepancies are very observable in the various interpretations of several passages, according to the belief of those for whom they were printed. The version for the use of the Jews, which is the most in request, is addressed to sennora Gracia Naci, with the subscription d'Athias and d'Usque; the other is dedicated to Hercules d'Est, and signed by Jerome de Vargas and Duarte Pinel.[2]

ABRAHAM (ECHELLENSIS). See ECHELLENSIS.

ABRESCH (FREDERIC LOUIS), an eminent Greek scholar and commentator, was born at Hamburgh, Dec. 29, 1699. At the age of thirteen, he went to a village called Dabhausen, or Taubhausen, near the town of Griefenstein, where there was then a French colony, to learn that language; and made so much progress within seven months, that it appeared to be his native tongue. On his return home, he studied Latin and Greek; and, as his father designed him for the church, he was sent, in 1717, to the college of Herborn, a small town in the principality of Nassau-Dillenburgh, where, for two years and a half, he went through a course of philosophy, and studied Hebrew and divinity. In 1720, he removed to the university of Utrecht, where the instructions of the celebrated Drakenburgh and Duker inspired him with a decided taste for ancient literature, and he gave up divinity. About the

[1] Dict. Hist. [2] Moreri.—Gen. Dict.—Simon Hist. Crit.

end of 1723, when he had finished his studies at Utrecht, and wished to go through the same course at Leyden, he was appointed vice-director of the college of Middleburgh. In 1725, he was promoted to be rector of the same college; and, in 1741, he filled the same office in that of Zwol, in Over-yssel, where he remained until his death, in 1782.

At Middleburgh he became first known to the learned world by many valuable pieces of criticism on ancient authors, Herodotus, Thucydides, Xenophon, Hesychius, Æschylus, &c. which he sent to a literary journal then printed at Amsterdam, under the title of "Miscellaneæ Observationes criticæ in auctores veteres et recentiores." Some of these have his name appended, others are marked by an H. or H. L. or P. B. A. A. H., and the fictitious name of Petrobasilius. He published also separately some critical works in high estimation: 1. "Animadversionum ad Æschylum libri duo; accedunt annotationes ad quædam loca Novi Testamenti," Middleburgh, 1743, 8vo. To this work is added a list of words in Æschylus which are not in Stephens's Thesaurus. 2. "Aristæneti Epistolæ, Gr. cum notis," Zwolle, 1749, 8vo, a most excellent edition, not only on account of the learned editor's notes, but also for the emendations of Tollius, D'Orville, and Valckenaar. 3. With the assistance of J. J. Reiske, he published a "Supplement" to the preceding, Amsterdam, 1751, or 1752, 8vo. 4. "Dilucidationum Thucydidearum, pars prima," Utrecht, 1753, 8vo; and the second part in 1755. In this are many valuable observations on other authors incidentally introduced; but the author has not been thought so happy in illustrations on the text of Thucydides. In 1763, he published a "Supplement" to this, and a continuation of his remarks on Æschylus. We also owe to Abresch a new and much improved edition of Cattier's "Gazophylacium Græcorum," (which was first published at Paris in 1651) Utrecht, 1757, 8vo.[1]

ABRIANI (Paul) of Vincenza, was a priest of the Carmelite order, and a professor at Genoa, Verona, Padua, and Vincenza. In 1654, he was obliged, we are not told why, to quit the religious habit; and died at Venice, 1699, in the 92d year of his age. He published: 1. Academical Discourses, entitled "Funghi," because they grew, as he said, like

[1] Biographie Universelle, 1811.—Dr. Clarke's Bibliographical Dictionary.—Saxii Onomasticon.

mushrooms in his uncultivated mind. 2. "Il Vaglio," or the Sieve, answers to the remarks of Veglia on the Godfrey of Tasso, Venice, 1662 and 1687. 3. "Poetry, Sonnets, &c." Venice, 1663 and 1664, 12mo. 4. "L'Arte Poetica d'Horatio, tradotta in versi sciolti," Venice, 1663, 12mo. 5. "Ode di Orazio tradotte," Venice, 1680, 12mo. This, and the translation of the Ars Poetica, have been often re-printed. 6. "A translation of Lucan," Venice, 1668, 8vo.[1]

ABSTEMIUS (LAURENTIUS), an Italian writer, was born at Macerata, in La Marca de Ancona, and devoted himself early to the study of polite literature, in which he made great progress. He taught the belles lettres at Urbino, where he was librarian to duke Guido Ubaldo; to whom he dedicated a small piece entitled "Annotationes variæ," explaining some dark passages in the ancient authors. He published it under the pontificate of Alexander VI. and another treatise also, entitled "Hecatomythium," Venice, 1499, 4to, from its containing a hundred fables, which he inscribed to Octavian Ubaldini, count de Mercatelli. His fables have been often printed with those of Æsop, Phædrus, Gabrias, Avienus, &c. He has these ancient mythologists generally in view, but does not always strictly follow their manner; sometimes intermixing his fable with ludicrous stories, and satires on the clergy, which, as usual in such cases, abound in indecent allusions to the Holy Scriptures. Some of his conjectures on particular passages in the ancients are inserted in the first volume of Gruterus's Thesaurus criticus, under the title of Annotationes variæ; but they are few in number. He wrote also a preface to the editio princeps of Aurelius Victor published at Venice, 1505, and a work entitled "Libri duo de quibusdam locis obscuris in libro Ovidii in Ibin, hactenus male interpretatis," Venice, 4to, without date. The date of his birth and death are not known, but his works appeared at the end of the fifteenth and beginning of the sixteenth century.[2]

ABUCARAS (THEODORE), bishop of Caria, in the 8th century, attached himself to the party of the learned Photius, during the disputes which at that time disturbed the church at Constantinople. He undertook, with Zachary,

[1] Biographie Universelle, 1811.

[2] Dict. Hist. 1810.—Fabric. Bibl. Latin.—Gruter. Thesaur. Crit. tom. I. p. 878. Saxii Onomast.

bishop of Chalcedon, an embassy to the emperor Lewis I. to present to him a book which Photius had written against pope Nicholas, and to endeavour to persuade him to shake off the pope's yoke. On his journey he was recalled by Basil, who had usurped the empire; and soon afterwards, finding it no longer safe to support the interest of Photius, he prudently abandoned it, and, before the council of Constantinople, entreated pardon, which was granted, and he restored to his place in the council. Forty-two treatises, written by him against Jews, Mahometans, and heretics, were collected by Gretser, and published in 4to, at Ingolstadt, 1606. Andrew Arnold published another treatise by him "De Unione et Incarnatione," Paris, 1685, 8vo, the manuscript of which, it is said, he found in the Bodleian library.[1]

ABULFARAGIUS (GREGORY), commonly called Ibn-Hakima, son to Aaron a Christian physician, was born in 1226, in the city of Malatia, near the source of the Euphrates in Armenia. He is said by some to have followed the profession of his father, and practised with great success, numbers of people coming from the most remote parts to ask his advice; but others doubt this account. However, he would hardly have been known at this time, had his knowledge been confined to physic; but he applied himself to the study of the Greek, Syriac, and Arabic languages, as well as philosophy and divinity; and he wrote a history, which does honour to his memory. It is written in Arabic, and divided into dynasties. It consists of ten parts, being an epitome of universal history from the creation of the world to his own time. Dr. Pococke published it, with a Latin translation in 1663, Oxford, 2 vols. 4to, and added, by way of supplement, a short continuation relating to the history of the Eastern princes. Dr. Pococke had published in 1650, an abridgment of the ninth dynasty, as a "Specimen Historiæ Arabum."

Abulfaragius was ordained bishop of Guba at 20 years of age, by Ignatius, the patriarch of the jacobites. In 1247 he was promoted to the see of Lacabena, and some years after to that of Aleppo. About the year 1266 he was elected primate of the jacobites in the East. As Abulfaragius lived in the 13th century, an age famous for miracles, it would seem strange if some had not been wrought

1 Fabric. Bibl. Græc. in which is a complete list of his works.—Bayle, Gen. Dict.—Sax. Onomast.

by him, or in his behalf: he himself mentions two. One happened in Easter holidays, when he was consecrating the chrism or holy ointment; which, though before consecration it did not fill the vessel in which it was contained, yet increased so much after, that it would have run over, had they not immediately poured it into another. The other happened in 1285. The church of St. Barnagore having been destroyed by some robbers, Abulfaragius built a new one, with a monastery, in a more secure place, and dedicated it to the same saint; and as he desired the relics of the saint should be kept in the new church, he sent some persons to dig them out of the ruins of the old one: but they not finding the relics, the saint appeared to some Christians, and told them, if the primate himself did not come, they would never be found. Abulfaragius, hearing of this, would not believe it; and feigning to be sick, shut himself up in his cell from Friday till the Sunday evening; when a glorified boy appeared to him, and told him, the relics were deposited under the altar of the old church. Upon this the primate went immediately with his brother and two bishops in quest of those holy remains, which they found according to the boy's direction.

The Eastern nations are generally extravagant in their applause of men of learning; and have bestowed the highest encomiums and titles upon Abulfaragius, as, the prince of the learned, the most excellent of those who most excel, the example of his times, the phœnix of his age, the glory of wise men, &c. Our historian, Gibbon, esteems him "eminent both in his life and death. In his life he was an elegant writer of the Syriac and Arabic tongues, a poet, physician, and a moderate divine. In his death, his funeral was attended by his rival the Nestorian patriarch, with a train of Greeks and Armenians, who forgot their disputes, and mingled their tears over the grave of an enemy." His death took place in 1286.[1]

ABULFEDA (ISHMAEL), a learned Arabian geographer and historian, was born at Damas in 1275, succeeded in 1310 to the rights of his ancestors, the emirs and shieks of Hamah in Syria. He did not however obtain peaceful possession before the year 1319, and in 1320 was acknowledged sultan or king by the caliph of Egypt. He died in 1331, or 1332. His writings are a lasting monument of

[1] Cave Hist. Lit.—Fabr. Bibl. Græc.—Bayle in Gen. Dict.—Herbelot Bibl. Orient.—Asseman. Biblioth. Orient.

his knowledge in geography and many other sciences. Attached, however, as he was to study, he appears to have for some time led a military life, and in his youth followed his father in many of his expeditions, particularly in the wars against the Tartars and French in Syria. He speaks in his writings of other expeditions in which he bore a part before he arrived at the throne. His works are: 1. A system of Universal Geography, under the title of "Tekwym el Boldaan," or Geographical Canons, which ends at the year 1321. It consists of preliminary matter, a general view of land, water, rivers, mountains, &c. twenty-four tables of longitude and latitude, with marginal notes descriptive of the countries, and twenty-four chapters describing the principal towns. There are manuscripts of this work in the Imperial Library at Paris, in the Vatican, and in the Bodleian. That in the library of the university of Leyden was written under the inspection of the author, with some notes, supposed to be by his own hand. 2. "An Universal History," from the creation of the world to the birth of Mahomet, which forms about fifty or sixty pages. Various portions of these two works have been translated; as, 1. "Chorasmiæ et Mawaralnahræ;" i. e. "Regionum extra fluvium Oxum descriptio, Arab. et Lat. ex interpret. Joan. Grævii *," London, 1650, 4to. reprinted by Dr. Hudson, in his Collection of the lesser Geographers, Oxford, 1698—1712, 4 vols. 8vo. with a description of Arabia by Abulfeda, Arab. et Lat. and the same, translated into French, was added, by Ant. de la Roque, to his "Voyage en Palestine," Paris, 1717, 12mo. 3. "Caput primum Geographiæ ex Arabico in Latinum translat. promulgari jussit L. A. Muratorius, in Antiq. Italicis medii ævi," Dissert. 54, p. 941, 942. 4. "Tabulæ Syriæ, Arab. et Lat. cum notis Koehleri, et animadversionibus Jo. Jac. Reiskii," Lips. 1766, 4to. 5. "Annales Moslemici, Arab. et Lat. à Jo. Jac. Reiskio," Lips. 1754, 4to. 6. "Abulfedæ Annales Moslemici,

* Mr. Greaves consulted five different manuscripts: the first, that which Erpenius had transcribed from the copy in the Palatine library; the second, the copy afterwards in the Vatican; two other manuscripts in Dr. Pococke's possession; and a fifth that had been purchased in Constantinople. Ramusius first praised this work of Abulfeda, and pointed out the uses of it; Castaldus corrected the longitudes and latitudes by it; Ortelius mentions it often in his Thesaurus Geographicus; and Erpenius would have published it, had he not been prevented by death. Schickard first extracted several remarks, and inserted them in his "Tarich Persicum;" but the principal labour and credit of the work fell to Mr. Greaves. Gen. Dict.

Arab. et Lat. opera et studiis J. J. Reiske, sumptibus atque auspiciis P. F. Suhmii, nunc primum edidit J. G. Ch. Adler," Copenhagen, 1789—1794, 5 vols. 4to. 7. "Descriptio Egypti, Arab. et Lat. ed. Jo. Dav. Michaelis," Gottingen, 1776, 4to. 8. "Africa, Arab. cum notis; excudi curavit I. G. Eickhorn," Gottingen, 1790, 8vo. Eickhorn's notes and additions are in the 4th vol. of the "Bibliotheque Theologique Universelle," with M. Rinck's additions and corrections. 9. "Tabulæ quædam Geographicæ et alia ejusdem argumenti specimina, Arabicè," by Fred. Theoph. Rinck, Lips. 1791, 8vo. 10. "Geographia Latina facta ex Arabico, à Jo. Jac. Reiskio." 11. "Abulfedæ descriptio regionum Nigritarum," printed at the end of Rinck's edition of Macrizi's "Historia regum Islamiticorum in Abyssinia," Leyden, 1790, 4to. 12. "Tabula septima ex Abulfedæ Geographia, Mesopotamiam exhibens, Arabicè, cura E. F. C. Rosenmuller, notas adspersit H. E. G. Paulus," 1791; inserted in the "Nouveau Repertoire de la Litterature Orientale," vol. 3. 13. "Abulfedæ Arabiæ descriptio," with a Commentary by Chr. Rommel, Gottingen, 1801, 4to. In 1728, Gagnier published the prospectus of a translation of Abulfeda's Geography, and had made some progress in the printing of it, when he died. This occasioned the mistake of some Bibliographers, who speak of this translation as having been published at London in 1732, fol. Gagnier, however, published, 14. "De Vita et rebus gestis Mohammedis liber, Arab. et Lat. cum notis," Oxford, 1725, fol. 15. "Auctarium ad vitam Saladini, extractum ex Abulfedæ Historia universali, cum versione Lat. Alb. Scultens:" this appears at the end of Bohadinus's Life of Saladine, Leiden, 1732, or 1755, fol. 16. "Climats Alhend et Alsend," translated into Latin from Abulfeda, may be found in Thevenot's Voyages, Paris, 1696, 2 vols. fol. And, 17. In Muratori's Italian Historians, is the History of the Saracens. 18. The last publication we shall notice, is, some extracts respecting the history of Africa and Sicily, under the empire of the Arabs, by Gregorio, in his collections for a history of Sicily, 1790. It remains yet to be mentioned, that a manuscript of Abulfeda's Universal History is in the library of St. Germain-des-Pres, and another in the French imperial library. Several chapters of the first part of the Universal History, which had never been published, are printed, Arab. et Lat. in the new edition of

Pococke's "Specimen Historiæ Arabum," by Professor White, of Oxford, 1806.[1]

ABULGASI (BAYATUR), khan of the Tartars, worthy of a place in this Dictionary, as well on account of his literary talents as from the circumstance of his being the only Tartar historian with whom the nations of Europe are acquainted. He was born in the city of Urgens, capital of the country of Kharasm, in the year of the hegira 1014, answering to the year 1605 of the Christian æra. He was the fourth, in order of birth, of seven brothers, and descended in a direct line, both on his father's and his mother's side, though by different branches, from Zingis khan. His youth was marked by misfortunes, which contributed not a little to form his character, and to fit him for the government of his states when he came to the sovereignty of the country of Kharasm, which happened in the year of the hegira 1054. He reigned 20 years; and, by his conduct and courage, rendered himself formidable to all his neighbours. A short time before his death, he resigned the throne to his son Anuscha Mohammed Bayatur khan, in order to devote the remainder of his life to the service of God. It was in his retreat that he wrote the famous "Genealogical History of the Tartars;" but, being attacked by the mortal disease that put an end to his life in the year 1074 of the hegira, corresponding to 1663 of our æra, before he could complete it, when dying he charged his son and successor to give it the finishing hand, which he did accordingly two years afterwards. As a specimen of the style and manner of this historian, the reader will not be displeased to see the preface to that work, which, in English, is as follows: "There is but one God; and before him none other did ever exist, as after him no other will be. He formed seven heavens, seven worlds, and eighteen creations. By him, Mohammed, the friend of God, was sent, in quality of his prophet, to all mankind. It is under his auspices that I, Abulgasi Bayatur khan, have taken in hand to write this book. My father, Araep Mohammed khan, descended in a direct line from Zingis khan, and was, before me, sovereign prince of the country of Kharasm. I shall treat in this book of the house of Zingis khan, and

[1] Dict. Hist. 1810; an article contributed by M. Malte-Brun. But see also Gen. Dict. the corrected article.—Saxii Onomast.

of its origin; of the places where it was established, of the kingdoms and provinces it conquered, and to what it arrived at last. It is true that, before me, many writers, both Turks and Persians, have employed their pens on this subject; and I have in my own possession 18 books of these several authors, some of which are tolerably well composed. But, perceiving that there was much to correct in many places of these books, and, in other places, a number of things to be added, I thought it necessary to have a more accurate history: and, especially as our countries are very barren in learned writers, I find myself obliged to undertake this work myself; and, notwithstanding that, before me, no khan has thought proper to take this trouble upon him, the reader will do me the justice to be persuaded that it is not from a principle of vanity that I set up for an author, but that it is necessity alone that prompts me to meddle in this matter: that, if I were desirous of glorying in any thing, it could, at most, be only in that conduct and wisdom which I hold as the gift of God, and not from myself. For, on one hand, I understand the art of war as well as any prince in the world, knowing how to give battle equally well with few troops as with numerous armies, and to range both my cavalry and my infantry to the best advantage. On the other hand, I have a particular talent at writing books in all sorts of languages, and I know not whether any one could easily be found of greater ability than myself in this species of literature, except, indeed, in the cities of Persia and India; but, in all the neighbouring provinces of which we have any knowledge, I may venture to flatter myself that there is nobody that surpasses me either in the art of war or in the science of good writing; and as to the countries that are unknown to me, I care nothing about them. Since the flight of our holy prophet, till the day that I began to write this book, there have elapsed 1074 years [1663 of the Christian æra]. I call it A Genealogical History of the Tartars; and I have divided it into nine parts, in conformity with other writers, who universally hold this number in particular regard."

The original manuscript of this history was purchased by some Swedish officers, who happened to be prisoners in Siberia, from a merchant, and had it translated into the Russian language. Count Strahlenberg translated it

into German; and a French translation was published at Leyden, 1726, 12mo. Martiniere has copied it almost entirely in his Geographical Dictionary.[1]

ABU-NOWAS, or ABOU-NAVAS, an Arabian poet of the first class, was born in the city of Bassora, in the year 762, and died in 810. He left his native country in order to go to settle at Cufa; but did not continue long there, as the caliph Haroun Al Raschid would have him near his person at Bagdad, and gave him an apartment in his palace with Abou-Massaab and Rekashi, two other excellent poets. His principal works have been collected into a body, called by the Arabians a *Diwan*, or volume, by various persons; for which reason there is a great difference in the copies of this author.[2]

ABUNDANCE (JOHN), a name assumed by a French poetical writer of the 16th century, who likewise sometimes called himself *Maistre Tyburce*. He resided at the town of Papetourte, whence he published or dated most of his productions, and called himself clerk or royal notary of Pont-St.-Esprit. He died, according to some biographers, in 1540 or 1544; and, according to others, in 1550. He wrote: 1. "Moralité, mystere, et figure de la Passion de N. S. Jesus Christ," Lyons, printed by Benoit Rigaut, 8vo, without date, and now so rare that only one copy is known to exist, which is in the imperial library of Paris, and formerly belonged to that of La Valliere. 2. "La Joyeulx Mystere des trois Roys," MS. in the same library. 3. "Farce nouvelle tres bonne et tres joyeuse de la Cornette," MS. 4. "Le Gouvert d'Humanité, moralité a personnaiges," printed at Lyons. 5. "Le Monde qui tourne le dos a chascun, et Plusieurs qui n'a point de conscience," printed also at Lyons. According to the practice of the writers of his age, he assumed a device, which was *fin sans fin*. The titles and dates of his other works are given in the Bibliotheque of De Verdier, and consist of short poems, ballads, rondeaus, songs, &c.[3]

ABU TEMAM, or HABIB EBN AWS AL-HARETH EBN KAIS, an Arabian poet of great eminence in his time, was born in the 190th year of the hegira, or A. D. 805, at Jasem, a little town between Damascus and Tiberias. He was educated in Egypt, and died at Mawsel, in the year

[1] Moreri.
[2] Moreri.—D'Herbelot.
[3] Biographie Universelle, 1811.

845. His poems consist chiefly of eulogiums on several of the caliphs, who richly rewarded him. He collected his compositions into a volume, entitled, "Al Hamasah," according to D'Herbelot; but, according to Dr. Pococke, this was a selection from the ancient Arabic poets made by him, and not his own compositions. He was long considered as the prince of Arabian poets, and none but Al Motanabbi disputed precedence with him. Bakhteri, another celebrated poet, candidly as well as critically said of him, "Such verses as are good in Abu Temam excel the best of mine; but such of mine as are bad, are more endurable than where he falls off."[1]

ABYDENUS, or ABYDINUS. This word, which signifies a native, or inhabitant of Abydos, is given by Eusebius, Cyril, and Syncellus, as the proper name of a Greek historian, to whom some authors ascribe two works, "Assyriaca," and "Chaldaica," or the history of the Assyrians and Chaldeans; but it is probable that these are the titles of parts of the same work. The fragments quoted by Eusebius, in his "Præparatio Evangelica," St. Cyril, in his writings against Julian, and Syncellus, in his Chronography, have been collected and commented on by Scaliger, in his Thesaurus, and in his "Emendatio Temporum." But Scipio Tettius, a Neapolitan writer of the sixteenth century, in his Catalogue of scarce Manuscripts, quoted by Labbe, in his "Biblioth. Nov. libror. Manuscr." p. 167, informs us, that the entire work of Abydenus exists in manuscript in a library in Italy. The recovery of this would be of importance, as Abydenus appears to have taken, as the basis of his work, the Babylonish history of Berosus, of which only fragments remain, unless we admit, what is universally denied, the authenticity of the edition published by Annius of Viterbo.

The age and country of Abydenus are uncertain, the name Abydos being common to four cities. As Berosus, however, finished his work at Alexandria, under Ptolemy Philadelphus, it may be probable that our Abydenus, who followed him, was an Egyptian priest belonging to the temple of Osiris at Abydos, and that he flourished under the first Ptolemys, while the love of letters was encouraged at the court of Alexandria. Some writers have supposed that he was quoted by Suidas, because he

[1] D'Herbelot.—Moreri.—Gen. Dict.

mentions Palæphatus-Abydenus, a historian. This person, however, whose proper name was Palæphatus, was the disciple and friend of Aristotle, and may have written the histories of Cyprus, Delos, and Athens, which Suidas attributes to him, after Philo of Heraclea, and Theodore of Ilium; but the history of Arabia, which Suidas also attributes to him, from the nature of the subject, must belong to the author of the history of the Assyrians and Chaldeans, or perhaps been a different title to the same work. Such is the opinion of Malte-Brun; but Vossius has ventured on another conjecture, although without giving his authority. [1]

ACACIUS, surnamed Luscus, from his having but one eye, the disciple of Eusebius bishop of Cæsarea, whom he succeeded in the year 338 or 340. Though scarce inferior to the former in erudition, eloquence, and reputation, he was deposed by the council of Sardica, together with several other bishops, who had declared themselves of his opinion; and who afterwards assembled at Philippolis, in Thrace; where, in their turn, they fulminated against Athanasius, pope Julius, and the rest of their antagonists. Acacius had also a great share in the banishment of pope Liberius, and bringing Felix into the see of Rome. He gave his name to a sect who were called Acaciani. He was a man of great genius and distinguished learning; and wrote several books before he was made a bishop, and particularly a book against Marcellus of Ancyra, of which Epiphanius has given us a fragment. Some time after he was made a bishop, he wrote the "Life of Eusebius" his predecessor; not now extant, but mentioned in Socrates' history. St. Jerome says that he wrote 17 volumes of commentaries on Ecclesiastes, or probably a commentary in 17 books; and six volumes of miscellanies. He died in the year 365. [2]

ACACIUS, patriarch of Constantinople, succeeded Gennadius in that see in the year 471. He maintained that his see ought to have the pre-eminence over those of Alexandria, Antioch, and Jerusalem; and, to compass this design, prevailed on the Emperor Leo to restore and confirm all the privileges which the churches once enjoyed, and espe-

[1] Biographie Universelle, 1811.—Vossius.—Fabric. Bibl. Grac.—Moreri.
[2] Cave, vol. I.—Moreri.—Gen. Dict.

cially that of Constantinople. He was afterwards excommunicated by pope Felix III.; and in return he erased the pope's name out of the sacred diptics, or the list of those bishops whose names were mentioned in the public prayers: but, being supported by the emperor of the east, he enjoyed his bishoprick quietly till his death, which happened in the year 488. There are two letters of his extant in vol. 4 of the Councils; one to Peter the Fuller, or Petrus Fullo, in Gr. and Lat. the other to pope Simplicius, in Lat. respecting the state of the church of Alexandria. Cave entertains a higher opinion of Acacius, than the Editors of the General Dictionary; but the account in the latter is the more copious.[1]

ACACIUS, bishop of Berœa in Syria, in the fourth and beginning of the fifth century, was at the council of Constantinople, held in the year 381, in which were present 150 bishops. He was the friend of Epiphanius Flavianus, and the enemy of John Chrysostom, bishop of Constantinople, whom he caused to be deposed. He also, when 110 years of age, wrote to the emperor Theodosius the younger, to advise him to confirm the sentence pronounced against Cyril, bishop of Alexandria, who had been deposed in a conventicle of schismatics. Notwithstanding these rigorous proceedings, Theodoret assures us that he was eminent both for his wisdom and the sanctity of his life. He died about the year 432.[2]

ACACIUS, bishop of Amida, or of Constance on the Tigris in Mesopotamia, was highly celebrated in the fifth century for his piety and charity. In the year 420 during the war between the emperor Theodosius the younger, and Varanius, the king of Persia, Acacius, seeing 7000 Persian slaves made prisoners by the Roman soldiers, and perishing in want and misery, determined to alleviate the horrors of their situation. To accomplish this, he sold the sacred vessels belonging to his church, and with the purchase of them fed the poor prisoners, and sent them home with some money. This action appeared so extraordinary to the king of Persia, that he desired to see the bishop; and Theodosius allowed him to go to Persia. The interview was probably agreeable on both sides, as it was followed by a peace between Theodosius and the king of

[1] Gen. Dict.—Cave, vol. I.
[2] Gen. Dict.—Du Pin.—Moreri.

Persia. In the Latin church, he is commemorated on the 9th of April.[1]

ACACIUS, bishop of Melitene in Armenia Secunda, flourished about the year 431. He was a warm opposer of Nestorius, and equally zealous for Cyril. He was present at the Council of Ephesus, where he had a private conference with Nestorius, and refuted his opinions as soon as the council assembled. There are extant in the Councils vol. 3, a homily of his against Nestorius, Gr. and Lat. and a Latin letter to Cyril, among the "Epistolæ Ephesinæ" published by Lupus.[2]

ACCA (St.) bishop of Hagustald, or Hexham, in Northumberland, succeeded Wilfrid in that see, in the year 709. He was a monk of the order of St. Benedict, an Anglo-Saxon by birth, and had his education under Bosa, bishop of York; and was then taken under the patronage of Wilfrid, whom he accompanied in a journey to Rome. Here he improved himself in ecclesiastical usages and discipline; which his historian, Bede, tells us it was impracticable for him to learn in his own country. This prelate by the help of architects, masons, and glaziers, hired in Italy, ornamented his cathedral to a great degree of beauty and magnificence, furnished it with plate and holy vestments, procured a large collection of the lives of the Saints, and erected a noble library, consisting chiefly of ecclesiastical learning. About the year 732, he was driven from his see into banishment, but for what cause is unknown. He was esteemed a very able divine, and was remarkably skilled in church-music. He not only revived and improved church music, but introduced the use of many Latin hymns hitherto unknown in the northern churches of England. Acca wrote the following pieces; "Passiones Sanctorum;" or the Sufferings of the Saints; "Officia suæ Ecclesiæ;" and "Epistolæ ad Amicos:" a treatise also for explaining the Scriptures, addressed to Bede, which occurs, or at least part of it, in the catalogue of the Bodleian library. He died in the year 740, having governed the church of Hexham 24 years, under Egbert king of the Northumbrians. His body was buried with great solemnity in the church at Hexham.[3]

[1] Moreri.—Baillet, Vies de Saints.—Socrates, lib. 7. c. 21.—Gibbon notices this prelate, with his usual regard for ecclesiastics.

[2] Cave, vol. I.; but a more copious account in Chaufepie.

[3] Biog. Brit.—Tanner.—Bale.—Pitts.—Cave, vol. I.

ACCARISI (ALBERT), a native of Cento in the duchy of Ferrara, lived in the sixteenth century. He published in 1545, a "Vocabulary, Grammar, and Orthography of the Vulgar Tongue," which Fontanini praises very highly, but is wrong in supposing it the first Italian vocabulary, Lucilio Minerbi having published a Vocabulary from Boccacio in 1535, and Fabricio Luna another in 1536. Accarisi also wrote "Observations on the vulgar Tongue," which were printed by Sansovino in 1562, 8vo, with other observations on the same subject by Bembo, Gabriello, Fortunio, and others.[1]

ACCARISI (FRANCIS), an eminent Italian civilian, born in Ancona, studied at Sienna, where Bargalio and Benvolente taught the law with considerable reputation. Bargalio very much promoted his studies, and appears to have entertained a high opinion of his talents. The first public employment Accarisi obtained, was that of explaining Justinian's institutes in Sienna, which he continued for six years. He was afterwards desired to explain the Pandects: and as several foreigners resorted to Sienna, for the purpose of pursuing their studies, the great duke Ferdinand the first ordered that a professor should be appointed to explain the civil law, in the same manner as Cujacius had done. Accarisi was chosen for this purpose, and acquitted himself very honourably; after which he was raised to the chair of law-professor in ordinary, vacant by the death of Bargalio, and filled it with great reputation for 20 years. His fame spread so far that every university in Italy wished to have him, and made him very liberal offers, which he long resisted. At length his patron duke Ferdinand nominated him law-professor in the university of Pisa, which he occupied until his death, Oct. 4, 1622.[2]

ACCARISI (JAMES), of Bologna, was professor of rhetoric at Mantua in the academy founded by the duke Ferdinand in 1627, and died bishop of Vesta in 1654. A volume has been published of his discourses, or orations on various subjects of divinity. When lecturing at Rome in 1636, from Aristotle's book on the heavens, he maintained that the sun moved round the earth, and published his opinion 1637, 4to. Many of his other works yet remain in manuscript, among which are: 1. "De natalibus

[1] Dict. Hist. 1810.—Biographie Universelle, 1811.
[2] Gen. Dict.—Chaufepie.—Moreri.

Virgilii." 2. "De conscribenda Tragœdia." 3. "Historia rerum gestarum a sacra congregatione de fide propaganda, &c. duobus annis 1630 et 1631." 4. "Epistolæ Latinæ." 5. "Bentivoglio's History of the Wars in Flanders, translated into Latin." [1]

ACCIAIOLI (DONATO) was of an illustrious family, being descended on the father's side from Justin, nephew to Justinian emperor of Constantinople, and also from the dukes of Athens, Bohemia, and Corinth. His ancestors had enjoyed very honourable posts in the kingdom of Naples, and had also been viceroys of Sicily, and generals. Some of them had filled very high employments in the republic of Florence, had been ambassadors to several powers of Europe, were related to all the princes of the Morea and adjacent islands, raised to the dignity of cardinal; and had erected several splendid Carthusian monasteries in Florence, Naples, &c. Our author, the son of Neri Acciaioli and Lena Strozzi, was born at Florence in 1428. His first preceptors were James Ammanati, afterwards cardinal of Pavia, and Leonard d'Arezzo. He afterwards studied Greek under Argyropilus, and became one of the first Greek scholars of his time. He was one of the celebrated literary parties at which Lorenzo de Medici presided. Excelling in rhetoric, philosophy, and mathematics, he would have attained a very high rank in the republic of letters, if his weak state of health, and the part he took in the affairs of his country, had not interrupted his studies. He filled several employments in the state, and gave universal satisfaction. In 1475 he was gonfalonier, or ensign of the republic, and died in 1478 at Milan, when on his way to Paris as ambassador from the Florentines. This circumstance was a subject of the sincerest grief to the Florentines, who well knew how to appreciate the virtues of their fellow-citizens, and omitted no opportunity of inciting the patriotism of the living, by the honours they bestowed on the memory of the dead. A sumptuous funeral was decreed to his remains, which were brought to Florence for that purpose. Lorenzo de Medici and three other eminent citizens were appointed curators of his children, and the daughters had considerable portions assigned them from the public treasury. The celebrated Angelo Politian wrote his epitaph, and Christopher Landino pronounced the funeral oration. His works are:

[1] Moreri.—Biographie Universelle, 1811.

1. "Expositio super libros Ethicorum Aristotelis, in novam traductionem Argyropili," Florence, 1478, fol. 2. "In Aristotelis libros octo Politicorum commentarii," Venice, 1566, 8vo. 3. In the Latin translation of Plutarch, he translated the lives of Alcibiades and Demetrius, and added to the same collection those of Hannibal and Scipio from his own pen, with a life of Charlemagne. 4. "The Latin history of Florence, by Leonard d'Arezzo, translated into Italian," Venice, 1473, fol. and often reprinted. He left some other works, orations, letters, and miscellanies, both in prose and verse, which have not been committed to the press.[1]

ACCIAIOLI (JOHN), son to Marcellus, of the same family with the former Acciaioli, was a native of Florence, first educated to the bar, where he presided in quality of senator, but afterwards acquired a prodigious stock of general learning and science. He took a journey to Padua, and became so distinguished as a disputant in scholastic knowledge, that the Venetian nobility crowded to hear him. Nor did he acquire less reputation in Florence in 1565, where he disputed publicly for several days before a great concourse of learned men. He left only the following work, "Multa doctissimorum problematum monumenta, magno studio et ingenio elucubrata." He is mentioned with great honour by Francis Bocchi, in his Elogia of the most celebrated Florentine writers.[2]

ACCIAIOLI, or ACCIAIUOLI (ZANOBIO), probably of the same family with the preceding, was born at Florence in 1461, and having been banished in his infancy with his relations, was recalled when about 16 years of age by Lorenzo the magnificent, and educated by his directions with Lorenzo, the son of Pier-Francesco de Medici, to whom Zanobio was nearly related. He became very eminent as a Greek and Latin scholar, and had much intercourse with Angelo Politian, Marsilius Ficinus, and other eminent Florentine scholars. After the death of Lorenzo the magnificent, he became disgusted with the commotions which agitated his native place, and devoting himself to a monastic life, received from the famous Savonarola, about 1494, the habit of a Dominican. At this time he studied Hebrew with great industry; but his chief employment was the examination of the Greek manuscripts in the library of

[1] Gen. Dict.—Moreri.—Roscoe's Life of Lorenzo.—Sax. Onomasticon.—Biographie Universelle. [2] Gen. Dict.—Chaufepie.

the Medici, and in that of St. Mark at Florence. On the elevation of Leo X. he went to Rome, and was enrolled by Leo among his constant attendants, with an honourable stipend, and a residence in the oratory of S. Silvestro. In 1518 Leo appointed him librarian to the Vatican, where he undertook the laborious task of selecting and arranging the ancient public documents, of which he formed an index, published since by Montfaucon, in his Bibl. Bibliothecarum MSS. vol. I. p. 202. His industry probably shortened his days, as he did not long enjoy his office, having died July 27, 1519, and not 1536, as Fabricius asserts. Saxius gives 1520 as the date.

While attending a general chapter of his order at Naples in 1515, he made an oration in Latin in praise of the city of Naples, which he afterwards published. He also translated into Latin, Eusebius of Cæsarea, Olympiodorus, and Theodoret, and is supposed to have been the translator of the greater part of the works of Justin Martyr. Among his remaining works is an oration in praise of the city of Rome, printed in 4to, without place, printer, or date; but the dedication to the cardinal Julio de Medici is dated 26 May 1518. In 1495 he published Politian's Greek epigrams, which were recommended to his care by the author in his last moments. He translated also into Latin verse the Greek address of Marcus Musurus to Leo X. prefixed to the first edition of Plato. Giraldi, in his first dialogue "De Poetis nostrorum temporum," admits him among the good poets of his age; and others have bestowed great applause on his verses, a specimen of which may be seen in the work first quoted below.[1]

ACCIO-ZUCCO (surnamed DA SUMMA CAMPAGNA), an Italian poet of the fifteenth century, was born at Verona, and flourished about 1470. His principal work was printed at Verona, 1479, 4to, and entitled "Acci Zucchi Summa Campaneæ, Veronensis, viri eruditissimi in Æsopi Fabulas interpretatio per rhythmos, in libellum Zucharinum inscriptum, &c." In this work each fable is preceded by a Latin epigram, and followed by a sonnet containing the moral. It was a work of considerable popularity, as there were no less than three editions in the same century; viz. in 1491, 1493, and 1497. Maffei speaks of him in his "Verona illustrata."[2]

[1] Roscoe's Life of Leo.—Gen. Dict.—Biographie Universelle.—Moreri.
[2] Biographie Universelle.

ACCIUS (LUCIUS), a Latin tragic poet, the son of a freed-man, and according to St. Jerome, born in the consulship of Hostilius Mancinus and Attilius Serranus, in the year of Rome 583; but there appears somewhat of confusion and perplexity in this chronology. He made himself known before the death of Pacuvius, a dramatic piece of his being exhibited the same year that Pacuvius brought one upon the stage, the latter being then 80 years of age, and Accius only 30. We do not know the name of this piece of Accius, but the titles of several of his tragedies are mentioned by various authors. He wrote on the most celebrated stories which had been represented on the Athenian stage, as Andromache, Andromeda, Atreus, Clytemnestra, Medea, Meleager, Philocletes, the civil wars of Thebes, Tereus, the Troades, &c. He did not always, however, take his subjects from the Grecian story; for he composed one dramatic piece wholly Roman: it was entitled Brutus, and related to the expulsion of the Tarquins. It is affirmed by some, that he wrote also comedies; which is not unlikely, if he was the author of two pieces, "The Wedding," and "The Merchant," which have been ascribed to him. He did not confine himself to dramatic writing; for he left other productions, particularly his Annals, mentioned by Macrobius, Priscian, Festus, and Nonius Marcellus. Decimus Brutus, who was consul in the year of Rome 615, and had the honour of a triumph for several victories gained in Spain, was his particular friend and patron. This general was so highly pleased with the verses which Accius wrote in his praise, that he had them inscribed at the entrance of the temples and monuments raised out of the spoils of the vanquished. Though this might proceed from a principle of vanity, and may not be so much a proof of his affection for the poet as his love of applause; yet it proves that Brutus had an opinion of Accius's poetry, and Brutus was far from being a contemptible judge. He has been censured for writing in too harsh a style, but was in all other respects esteemed a very great poet. Aulus Gellius tells us, that Accius, being on his way to Asia, passed through Tarentum, where he paid a visit to Pacuvius, and read to him his play of Atreus; that Pacuvius told him his verse was lofty and sonorous, but somewhat harsh and crude. "It is as you observe," said Accius; "nor am I sorry for it, since my future productions will be better upon this account; for as in fruit

so in geniuses, those which are at first harsh and sour, become mellow and agreeable; but such as are at first soft and sweet, grow in a short time not ripe, but rotten." Accius was so much esteemed by the public, that a comedian was punished for only mentioning his name on the stage. Cicero speaks with great derision of one Accius who had written a history; and, as our author wrote annals, some insist that he is the person censured; but as Cicero himself, Horace, Quintilian, Ovid, and Paterculus, have spoken of our author with so much applause, he cannot be supposed the same whom the Roman orator censures with so much severity. Nothing remains of Accius, but some few fragments collected by Robert Stephens, and the titles of his pieces. He is supposed to have died at an advanced age, but the precise time is not known.[1]

ACCOLTI (BENEDETTO), an eminent lawyer and historian of the fifteenth century, and the first of that ancient Tuscan family who acquired a name for literary talents, was born at Arezzo, in 1415. His father was Michel Accolti, a civilian of Florence, and his mother a daughter of Roselli of Arezzo, also a lawyer. After a classical education, he studied the civil law, and was made professor at Florence, where his opinions acquired him much popularity. The Florentines, after conferring on him the rights of citizenship, chose him in 1459 to be secretary of the republic, in the room of Poggius, which office he retained until his death in 1466. The account of his transactions in public affairs are preserved in four books, with a great collection of his letters to foreign princes, which evince his sagacity as a statesman, and his politeness as a writer. He married Laura Frederigi, the daughter of a lawyer and patrician of Florence, by whom he had a numerous family, of whom Bernard and Peter will be noticed hereafter. His memory is said to have been so retentive, that on one occasion, after hearing the Hungarian ambassador pronounce a Latin address to the magistrates of Florence, he repeated the whole word for word. His inclination for the study of history made him relax in the profession of the law, and produced: 1. "De bello à Christianis contra Barbaros gesto, pro Christi sepulchro et Judæa recuperandis, libri quatuor," Venice, 1532, 4to, and reprinted at Basle, Venice, and Florence, the latter edition with notes by Thomas Dempster, 1623, 4to, and at Groninguen, by Henry

[1] Moreri.—Gen. Dict.

Hoffnider, 1731, 8vo. It was also translated into Italian, by Francis Baldelli, and printed at Venice, 1549, 8vo. Yves Duchat of Troyes in Champagne, translated it into French and Greek, and printed it at Paris, 1620, 8vo. This is a work of considerable historical credit, and in the succeeding century, served as a guide to Torquato Tasso, in his immortal poem, the Gerusalemme liberata. It was dedicated to Piero de Medici, and not to Cosmo, as Moreri asserts. Paulo Cortesi, a severe censor, allows that it is a work of great industry, and that it throws considerable light on a very difficult subject. A more recent critic objects to the purity of his style, and the length of the speeches he puts in the mouths of his principal personages. 2. "De præstantia virorum sui ævi," Parma, 1689, or 1692, the tendency of which is to prove that the moderns are not inferior to the ancients. It appeared originally in the Bibliotheque of Magliabechi, and has been often reprinted since, particularly at Coburg, in 1735, in the first volume of John Gerard Meuschen's "Vitæ summorum dignitate et eruditione virorum."[1]

ACCOLTI (BERNARD) was one of the sons of the preceding, and, on account of the great fame of his poetry, called Unico Aretino; but such of his works as have descended to our days are not calculated to preserve the very extraordinary reputation which he enjoyed from his contemporaries. According to them, no fame could be equal to what he obtained at the court of Urbino and at Rome, in the time of Leo X. When it was known that the Unico was to recite his verses, the shops were shut, and all business suspended; guards were necessary at the doors, and the most learned scholars and prelates often interrupted the poet by loud acclamations. The testimony of his contemporaries, and among them, of the Cardinal Bembo, will not permit us to doubt that his merit was extraordinary; but it is probable that he owed his fame more to his talents at extempore verse, than to those which he prepared by study. In the latter, however, there is an elegance of style, and often the fancy and nerve of true poetry. His poems were first printed at Florence in 1513, under the title "Virginia comedia, capitoli, e strambotti di messer Bernardo, Accolti Aretino, in Firenze (al di Francesco Rossegli)," 8vo; and at Venice, 1519, "Opera nuova del preclarissimo messer Bernardo Accolti Aretino, scrittore

[1] Moreri.—Biographie Universelle, 1811.—Roscoe's Lorenzo.

apostolico ed abbreviatore, &c." 8vo, and have been often re-printed. In this volume, his comedy "Virginie," written, according to the custom of the age, in the ottava rima, and other measures, obtained its name from a natural daughter, whom he gave in marriage to a nobleman, with a large dowry. Leo X. who had an esteem for him, gave him the employment of apostolic secretary; and is likewise said to have given him the duchy of Nepi; but Accolti informs us, in one of his letters to Peter Aretin, that he purchased this with his own money, and that Paul III. afterwards deprived him of it. The dates of his birth and death are not known; but he was living in the time of Ariosto, who mentions him as a person of great consideration at the court of Urbino.[1]

ACCOLTI (FRANCIS), the brother of Benedetto, and usually called FRANCIS D'AREZZO, or ARETIN, from the place of his birth, was born in 1418. The celebrated Francis Philelphus was his preceptor in polite learning; after which he studied law under the ablest professors, and became himself one of their number, teaching that faculty at Bologna, Ferrara, and Sienna. He was for five years secretary to the duke of Milan, and died of the stone at the baths of Sienna, in 1483. He has been accused, but without proof, of the grossest avarice. If he left vast wealth, it was owing to the profits of his profession, of which he was acknowledged to be the ablest and most successful practitioner. A journey which he made to Rome, when Sixtus IV. was Pope, has given rise to another story, equally without proof, that he solicited to be made Cardinal, which the Pope refused, on pretence of the injury that would accrue to learning from such a promotion. Another story is recorded, more to his honour. While professor of law at Ferrara, he had occasion to lecture to his scholars on the advantages of a character known for probity and honour; and, in order to exemplify his doctrine, he went in the night, accompanied by only one servant, broke open the butchers' stalls, and took away some pieces. The law-students were immediately suspected of the robbery, and two of them, of indifferent character, were imprisoned. The Professor then went before the Duke, demanded their release, and accused himself: having proved the fact, which was with difficulty

[1] Biographie Universelle, 1811.—Ginguene, Hist. Litteraire d'Italie, vol. III. p. 546.—Some additional particulars are in Roscoe's Life of Leo.

believed, he took the opportunity to show the advantage of a good character, and the dangers of a bad one.

He left several works. The principal are: 1. "S. Chrysostomi homiliæ in Evangelium S. Joannis, interprete F.A." Rome, 1470, fol. Erasmus is of opinion that this translation is deficient in fidelity, and that the author was not sufficiently acquainted with the Greek language. 2. "Phalaridis Epistolæ," Rome, about 1469, 8vo; afterwards re-printed in 1471, 1474, 1475. 3. "Diogenis Cynici philosophi Epistolæ." 4. "Authoris incerti libellus de Thermis Puteolorum, et vicinis in Italia, a Fr. de Accoltis Aretino repertus, publicatus, &c." Naples, 1475, 4to. Some writers, not attending to the title of this work, have considered him as the author of it. 5. "Consilia seu Responsa," Pisa, a collection of consultations on questions of law. 6. "Commentaria super Lib. II. Decretalium," Bonon. 1481. 7. "Commentaria," Pavia, 1495, fol. He also cultivated Italian poetry, and the libraries of Chigi and Strozzi contain several of his poetical pieces in manuscript. Crescembini inserted some of his sonnets in his history of Italian poetry. His Latin letters are in the Ambrosian library at Milan.[1]

ACCOLTI (PETER), another of the sons of Benedetto the historian, was born at Florence in 1455, and studied law at Pisa, where he became doctor and professor. He afterwards went into the church, was promoted to the bishoprick of Ancona, and six years after, to be Cardinal, under the title of St. Eusebius, but is better known by the title of Cardinal of Ancona. He afterwards held seven bishopricks in Spain, Flanders, France, and Italy; and attained the higher honours of cardinal-vicar and legate. He died at Rome Dec. 12, 1532, aged 77; and left some works on law of no great importance. He was the author of the bull against Luther, which condemned forty-one propositions of that reformer. One of his natural sons, Benedict Accolti, was, in 1564, the chief of the Florentine conspiracy against Pius IV. for which he was executed.[2]

ACCORDS. See TABOUROT.

ACCORSO, or ACCURSIUS (FRANCIS), an eminent lawyer, who first collected the various opinions and decisions of his predecessors, in the Roman law, into one body,

[1] Biographie Universelle, 18 l.
[2] Ibid.—Gen. Dict.—Moreri.

was born at Florence, in 1151, or, according to some writers, in 1182. He was the scholar of Azzo, and soon became more celebrated than his master. Yet it is thought that he did not begin the study of law before he was forty years old. When professor at Bologna, he resigned his office in order to complete a work on the explanation of the laws, which he had long meditated, and in which he was now in danger of being anticipated by Odefroy. By dint of perseverance for seven years, he accumulated the vast collection known by the title of the "Great Gloss," or the "Continued Gloss" of Accursius. He may be considered as the first of glossators, and as the last, since no one has attempted the same, unless his son Cervot, whose work is not in much esteem; but he was deficient in a proper knowledge of the Greek and Roman historians, and the science of coins, inscriptions, and antiquities, which are frequently necessary in the explanation of the Roman law. On this account, he was as much undervalued by the learned lawyers of the fourteenth and sixteenth centuries, as praised by those of the twelfth and thirteenth, who named him the Idol of Lawyers. They even established it as a principle, that the authority of the Glosses should be universally received, and that they should rally round this perpetual standard of truth. The different studies pursued in the ages of Accursius' friends and enemies, will account for their different opinions of his merits; the one consisted of accumulated learning, interpretation, and commentary, the other approached nearer to nature and facts, by adding the study of antiquities, and of the Greek and Latin historians. Another reason probably was, that Accursius, who has been careless in his mode of quotation, became blamed for many opinions which belong to Irnerius, Hugolinus, Martinus Bulgarus, Aldericus, Pileus, &c. and others his predecessors, whose sentiments he has not accurately distinguished. The best edition of his great work is that of Denis Godefroi, Lyons, 1589, 6 vols. fol. Of his private life we have no important materials. He lived in splendour at a magnificent palace at Bologna, or at his villa in the country; and died in his 78th year, in 1229. Those who fix his death in 1260 confound him with one of his sons of the same name. All his family, without exception, studied the law; and he had a daughter, a lady of great learning, who gave public lectures on the Roman law in the university of Bologna. Bayle doubts

this; but it is confirmed by Pancirollus, Fravenlobius, and Paul Freyer. The tomb of Accursius, in the church of the Cordeliers at Bologna, is remarkable only for the simplicity of his epitaph.—"Sepulchrum Accursii glossatoris legum, et Francisci ejus filii."[1]

ACCORSO, or ACCURSIUS (FRANCIS), eldest son of the preceding, was professor of law at Bologna, where he attained great reputation. When Edward I. king of England passed through Bologna, in 1275, after his return from the Holy Land, he wished to engage Accursius to teach law in the French provinces under his dominion; but the government of Bologna, unwilling to part with so able a professor, threatened to confiscate his goods if he dared to leave the city. Accursius, however, took his leave, and after having taught law at Toulouse for three years, was invited to Oxford by king Edward, and lodged in his palace at Beaumont. The king gave him also the manor of Martlegh, and in the grant styles him "dilectus et fidelis Secretarius noster;" and in another charter, "illustris regis Angliæ consiliarius." In 1275, he read law lectures at Oxford, or more probably in 1276, if he remained three years at Toulouse. In 1280, he returned to Bologna, and was restored to his chair and his property. His death took place in 1321. None of his writings remain.[2]

His brother CERVOT published some glosses in addition to his father's, but they are not much esteemed. He studied law with such success as to be admitted doctor in that faculty in his seventeenth year, but not without a serious discussion in the academy of Bologna, on the legality of this degree.[3]

ACCORSO, or ACCURSIUS (MARIANGELUS), a native of Aquila, in the kingdom of Naples, and one of the most eminent critics of his time, flourished in the beginning of the sixteenth century, and lived for thirty-three years in the court of Charles V. who had a great respect for him. He was well acquainted with the Greek, Latin, French, Spanish and German languages, was one of the most indefatigable antiquaries of the age, and enriched Naples with a great number of monuments of antiquity. His favourite employment was to correct the editions of ancient authors by the aid of manuscripts, which he sought out with great

[1] Biographie Universelle.—Ginguene Hist. Lit. D'Italie, vol. I. p. 371.—Gen. Dict.

[2] Biographie Universelle, 1811.—Wood's Annals of Oxford. [3] Ibid.

care; and his first work is a lasting proof of his industry and acuteness. This was his "Diatribæ in Ausonium, Solinum, et Ovidium," Rome, 1524, fol. The frontispiece is an engraving of antique statues among which are the Apollo Belvidere, and a Minerva, and two bas-reliefs of the rape of Proserpine and the death of Meleager. At the end of the work is a fable entitled "Testudo." The Diatribæ have been reprinted, but not entirely, as the title-page asserts, in the variorum edition of Ausonius, printed at Amsterdam, 1671, 8vo. They are also incorporated in the Delphin edition, by John Baptist Souchay, Paris, 1730, 4to.

This writer has left an example of an author's jealousy, and fear of being thought a plagiarist, which is too curious to be omitted. Having been accused of owing his notes on Ausonius to Fabricio Varano, bishop of Camarino, he endeavoured to clear himself by the following very solemn oath: "In the name of God and man, of truth and sincerity, I solemnly swear, and if any declaration be more binding than an oath, I in that form declare, and I desire that my declaration may be received as strictly true, that I have never read or seen any author, from which my own lucubrations have received the smallest assistance or improvement: nay, that I have even laboured, as far as possible, whenever any writer has published any observations which I myself had before made, immediately to blot them out of my own works. If in this declaration I am foresworn, may the Pope punish my perjury; and may an evil genius attend my writings, so that whatever in them is good, or at least tolerable, may appear to the unskilful multitude exceedingly bad, and even to the learned trivial and contemptible; and may the small reputation I now possess be given to the winds, and regarded as the worthless boon of vulgar levity." This singular protestation, which is inserted in the Testudo, has been often quoted. In 1533, he published at Augsburgh a new edition of "Ammianus Marcellinus," fol. more complete than the preceding edition (which is the princeps), and augmented by five books, not before known, and, as stated in the title, with the correction of above five thousand errors. In the same year and place, he published the "Letters of Cassiodorus," and his "Treatise on the Soul." This is the first complete collection of these letters, and, with the Treatise, is improved by many corrections. He also had made

preparations for an edition of Claudian, and had corrected above seven hundred errors in that author; but this has not been published. At his leisure hours, he studied music, optics, and poetry. We have a specimen of his poetry in his "Protrepticon ad Corycium," of eighty-seven verses, which is printed in a very rare work, entitled "Coryciana," Rome, 1524, 4to. This Corycius, according to La Monnoie, was a German of the name of Goritz. The volume contains the poems of various Neapolitan authors, as Arisio, Tilesio, &c.

In Accorso's time, it was the fashion with many Latin writers to make use of obsolete words. This he endeavoured to ridicule, and with considerable success, in a dialogue entitled "Osco, Volsco, Romanaque eloquentia interlocutoribus, dialogus ludis Romanis actus, &c." 1531, 8vo, without place, or the name of the author; but La Monnoie thinks it must have been printed before, as it is quoted by Tori in his "Champ-Fleuri," which appeared in 1529. At the end of this volume is a small work, entitled "Volusii Metiani, jurisconsulti antiqui distributio. Item vocabula ac notæ partium in rebus pecuniariis, pondere, numero, et mensura." The Dialogue was reprinted at Rome, 1574, 4to, with the author's name, and with the title of "Osci et Volsci Dialogus ludis Romanis actus a Mariangelo Accursio." There is another 4to edition, without date or name of the author. In the imperial library of Paris are two editions, both of Cologne, 1598. It appears by the dedication of the fable Testudo, that Accorso was employed on a history of the house of Brandenbourg; but this, and his other works, were lost on the death of his son Casimir, who was a man of letters, and had intended to publish all his father's works. Toppi, in his Biblioteca Napolet. among other inaccuracies, attributes to Accorso a work entitled "De Typographicæ artis Inventore, ac de libro primum omnium impresso;" but the mistake seems to have arisen from a few manuscript notices on the subject, written by our author in a copy of Donatus' grammar, a very early printed book.[1]

ACERNUS (SEBASTIAN FABIAN), a native of Poland, whose real name was Klonowicz, was born in 1551, and became burgomaster of Lublin. His Latin poem, "Victoria Deorum, in qua continetur vera Herois educatio,"

[1] Gen. Dict.—Biographie Universelle, 1811.—Saxii Onomasticon.—Moreri.—For the Coryciana, see Roscoe's Life of Leo, and art. GORIZIO in this work.

on which he spent ten years, procured him the name of the Sarmatian Ovid. This poem, which was printed at Racow by Sebastian Sternacius, the Socinian printer, in 1600, is become very rare, as the impression was ordered to be burnt. He wrote also in the Polish language, a poem on the Navigation of the Dantzickers, 1643; a Memorial of the Dukes and Kings of Poland, and other works, and "Disticha moralia Catonis, interprete Seb. Fab. Klonowicio," Cracow, 1595. He died in 1608 in great distress, owing to the extravagance of his wife.[1]

ACHÆUS, a Greek poet, a native of Eretria, the son of Pythodorus, flourished, according to Saxius, between the 74th and 82d olympiad, or between 484 and 449 before the Christian æra, and consequently was the contemporary of Æschylus. He was both a tragic and satirical poet, having, according to some, composed thirty tragedies, and according to others, more than forty. These are all lost, except some fragments which Grotius collected in his "Fragmenta Tragic. et Comicorum Græcorum." Achæus carried off the poetical prize only once. His satirical pieces have likewise perished, but Athenæus quotes them often. There was another Greek poet of the same name, quoted by Suidas, who also composed tragedies, of which there are no remains.[2]

ACHARD, bishop of Avranches in Normandy, usually surnamed ST. VICTOR, flourished in the twelfth century. His birth-place is much contested; but it appears most probable that he was a Norman, of a noble family; and as Normandy was at that time subject to the King of England, it was supposed he was an Englishman. He was, however, a Canon-regular of the order of St. Augustine, and second abbot of St. Victor at Paris. He was preferred to the bishoprick of Avranches in 1162 by the interest of King Henry II. of England, with whom he appears to have been a favourite, as he stood god-father to Eleanor, daughter to that prince, and afterwards wife of Alphonso IX. king of Castile. He died March 29, 1172, and was interred in the church of the Holy Trinity, belonging to the abbey of Luzerne, in the diocese of Avranches. His epitaph, which, the authors of the General Dictionary say, is still remaining, speaks his character: "Here lies bishop Achard, by whose charity our poverty was enriched." He

1 Biog. Universelle, 1811.
2 Ibid.—Saxii Onomasticon.—Fabric. Bibl. Græc.

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was a person of great eminence for piety and learning. His younger years he spent in the study of polite literature and philosophy, and the latter part of his life in intense application. His works were: "De Tentatione Christi," a MS. in the library of St. Victor at Paris. "De divisione Animæ & Spiritus," in the same library; copies of which are in the public library at Cambridge, and in that of Bene't. His "Sermons" are in the library of Clairvaux. He likewise wrote "The Life of St. Geselin," which was published at Douay, 12mo, 1626.[1]

ACHARD (ANTHONY), a learned Prussian divine, was born at Geneva in 1696, took orders in 1722, and in 1724 was promoted to the church of Werder in Berlin. He enjoyed the protection of the prince-royal of Prussia; and having in 1730 accompanied the son of M. de Finkenstein to Geneva, was admitted into the society of pastors. Eight years after, the king of Prussia appointed him counsellor of the supreme consistory, and in 1740, a member of the French directory, with the title of Privy-counsellor. Having been received into the academy of Berlin in 1743, he was also appointed inspector of the French college, and director of the Charity-house. He died in 1772. He was long the correspondent of the jesuits Colonia, Tournemine, Hardouin, Poreus, and of father Le Long, and Turretine, Trouchin, and Vernet of Geneva. He often preached before the royal family of Prussia; and such were his powers of oratory, that a celebrated French comedian at Berlin, who there taught the theatrical art, recommended his pupils to hear Achard. He was of a very feeble constitution, and for twenty years subsisted entirely on a milk-diet. In the Memoirs of the Academy of Berlin, for 1745, there is the outline of a very considerable work, in which he proves the liberty of the human mind against Spinosa, Bayle, and Collins. Two volumes of "Sermons sur divers textes de l'Ecriture Sainte," were published at Berlin after his death.

His son FRANCIS, born at Berlin in 1753, a member of several academies, has furnished many dissertations for the Literary Journal of Berlin, and other Memoirs of learned societies. Senebier in his literary history of Geneva gives a list of all his pieces, and a collection of them was published in German, in two volumes.[2]

[1] Gen. Dict.—Moreri.—Tanner.
[2] Biographie Universelle, 1811. See Monthly Review, vols. 72, 75, 77, 80, &c.

ACHARD (CLAUDE FRANCIS), a French physician, secretary to the academy of Marseilles, and librarian of that city, was born in 1753, and died in 1809. He published, 1. "Dictionnaire de la Provence et du Comtat Venaissin," Marseilles, 1785—87, 4 vols. 4to. The first two volumes contain a French and Provençal vocabulary, and the last two the lives of the celebrated characters of Provence. Bouche, the abbe Paul, and some other authors, assisted in this work. 2. "Description historique, geographique, et topographique de la Provence et du Comtat Venaissin," Aix, 1787, 4to.; one volume only of this has been published. 3. "Tableau de Marseilles," intended to be comprized in two vols.; of which one only has appeared. 4. "Bulletin des Societés savantes de Marseilles et de departements du Midi," 1802, 8vo. 5. "Cours elementaire de Bibliographie, ou la Science du Bibliothecaire," Marseilles, 1807, 3 vols. 8vo, very incorrectly printed, and little more than a compilation from Fournier's "Manuel Typographique," and Peignot's "Dictionnaire de Bibliologie;" and it is objected to him that the immense knowledge he requires in a librarian would render bibliography impossible, and tiresome. He also published a Catalogue of the Abbe Rive's library, 1793, 8vo, and another of the library of Marseilles; and had published four numbers of the first volume of a Catalogue of the Museum of Marseilles.[1]

ACHARDS (ELEAZAR-FRANCIS DE LA BAUME DE) was born at Avignon, Jan. 29, 1679, of a noble and ancient family. After having embraced the ecclesiastical profession, he became not only distinguished by the excellence of his doctrines, but particularly by his charitable exertions during the plague in 1721; and his subsequent promotions had no other effect on him than to increase his zeal and his piety. Pope Clement XII. informed of his talents and conciliating spirit, employed him in the capacity of apostolic vicar, to settle the disgraceful disputes that had arisen among the missionaries of China. Achards, who was then bishop of Halicarnassus, undertook this commission; and after a tedious voyage of two years, and two years' residence in China, where he ineffectually laboured to accomplish the object of his mission, died at Cochin, April 2, 1741, a martyr to his indefatigable and benevolent zeal. The Abbe Fabre, his secretary, published an account of this mission, entitled "Lettres edifiantes et curieuses sur la

[1] Biographie Universelle. 1811.

visite apostolique de M. de la Baume, eveque d'Halicarnasse, a la Cochinchine," Venice, 1746, 4to, & 1753, 3 vols. 12mo, with the translation of a funeral oration delivered on his death by a Chinese priest.[1]

ACHEN, or ACH (JOHN VAN), an eminent painter, was born at Cologne, in 1556, of a good family. He discovered a taste for his art from his earliest years, and at the age of eleven, painted a portrait with such success, as to induce his parents to encourage his studies. After having been for some time taught by a very indifferent painter, he became the disciple of de Georges, or Jerrigh, a good portrait-painter, with whom he remained six years; and afterwards improved himself by studying and copying the works of Spranger. In his twenty-second year he went to Italy, and was introduced at Venice to a Flemish artist, named Gaspard Reims. This man no sooner learned that Van Achen was a German, than he recommended him to an Italian who courted necessitous artists that he might make a trade of their labours. With him Van Achen made some copies, but, being unable to forget the reception which Reims had given him, he painted his own portrait, and sent it to him. Reims was so struck with the performance, that he apologized to Van Achen, took him into his house, and preserved the portrait all his life with great veneration. At Venice, he acquired the Venetian art of colouring, and thence went to Rome to improve his design, but never quitted the mannered forms of Spranger. His best performances at Rome were a Nativity for the church of the Jesuits, and a portrait of Madona Venusta, a celebrated performer on the lute. His talents, however, and polite accomplishments, recommended him to several of the greatest princes of Europe, and particularly to the elector of Bavaria, and the emperor Rodolph, by both of whom he was patronized and honoured. He was one of that set of artists who, in the lapse of the sixteenth century, captivated Germany and its princes by the introduction of a new style, or rather manner, grossly compounded from the principles of the Florentine and Venetian schools. He died at Prague in 1621.[2]

ACHENWALL (GODFREY), a celebrated publicist, and considered by some as the father of the science of Statistics, was born at Elbing, a Prussian town, Oct. 20,

[1] Biographie Universelle, 1811.—Dict. Historique.
[2] Biographie Universelle, 1811.—Pilkington's Dict. by Fuseli.

1719. He received his academical education at Jena, Halle, and Leipsic. In 1746 he took up his residence at Marbourg, where he taught history, the law of nature and nations, and statistics, of which he appears to have formed very just notions, but at first confined himself to a knowledge of the constitutions of the different states. In 1748 he went to Gottingen, where, some years after, he became one of the professors of that university, and one of its greatest ornaments: here he remained until his death, May 1, 1772. He had often travelled in Switzerland, France, Holland, and England; and published several works on the states of Europe, and political law and œconomy. Those in highest estimation are, his "Constitution des royaumes et etats d'Europe," and "Elementa Juris Naturæ," of which six editions were printed in a very short time, each retouched and improved with great care. In his researches on the subjects of national wealth, resources, and means of prosperity, he availed himself of the observations of all historians and travellers, and was much assisted by Hermann Conring, of Helmstadt, and Eberhard Otto, who had made large collections for the same purpose. Achenwall gave his new science the name of *Statistics*, or *Scientia Statistica*. His last work was "Observations sur les Finances de la France."[1]

ACHERI (Luc d'), a Benedictine of the congregation of St. Maur, was born at St. Quintin, in Picardy, in 1609. He became celebrated as the editor of valuable manuscripts which lay buried in libraries. The first piece he published was the epistle ascribed to St. Barnabas. Father Hugh Menard, a monk of the same congregation, intended to publish this epistle, and for that purpose had illustrated it with notes, but having been prevented by death, D'Acheri gave an edition of it under the title of "Epistola Catholica S. Barnabæ Apostoli, Gr. & Lat. cum notis Nic. Hug. Menardi, et elogio ejusdem auctoris," Paris, 1645, 4to. In 1648 he collected into one volume the "Life and Works of Lanfranc, archbishop of Canterbury," Paris, fol. The Life is taken from an ancient manuscript in the abbey of Bec; and the works are, Commentaries on the epistles of St. Paul, taken from a manuscript in the abbey of St. Melaine de Rennes, and a treatise on the Sacrament, against Berenger. The appendix contains the Chronicle of the Abbey of Bec from its foundation in 1304 to 1437;

[1] Biographie Universelle.—Dict. Historique, 1810.

the life of St. Herluinus, founder and first abbot, of some of his successors, and of St. Austin the apostle of England, and some treatises on the eucharist. His catalogue of ascetic works appeared the same year, entitled "Asceticorum, vulgo spiritualium opusculorum, quæ inter Patrum opera reperiuntur, Indiculus," Paris, 1648, 4to. This curious work was reprinted by father Remi, at Paris, in 1671. In 1651, D'Acheri published the "Life and Works of Guibert, abbot of Nogent-sous-Couci," and the lives of some saints, and other pieces, Paris, fol. There is much antiquarian knowledge in this work, respecting the foundation, &c. of abbeys, but the dates are not always correct. In 1653 he republished father Grimlaic's "Regle des Solitaires," 12mo, Paris, with notes and observations. His most considerable work is "Veterum aliquot scriptorum, qui in Galliæ bibliothecis, maxime Benedictinorum, latuerunt, Spicilegium, &c." 1653—1677, 13 vols. 4to. Under the modest title of Spicilegium, it contains a very curious collection of documents pertaining to ecclesiastical affairs; as acts, canons, councils, chronicles, lives of the saints, letters, poetry, diplomas, charters, &c. taken from the libraries of the different monasteries. This work becoming scarce and much sought after, a new edition was published in 1725, in 3 vols. fol. by Louis-Francis-Joseph de la Barre, with some improvements in point of arrangement, but at the same time some improper liberties taken with the text of D'Acheri, and particularly with his learned prefaces. D'Acheri contributed also to Mabillon's "Acta Sanctorum ordinis S. Benedicti," &c.—He lived a life of much retirement, seldom going out, or admitting trifling visits, and thus found leisure for those vast labours already noticed, and which procured him the esteem of the popes Alexander VII. and Clement X. who honoured him with medals. Although of an infirm habit, he attained the age of seventy-six, and died in the abbey of St. Germain-des-Pres, April 29, 1685. He was interred under the library of which he had had the care for so many years, and where his literary correspondence is preserved. There is a short eloge on him in the Journal de Trevoux for Nov. 26, 1685; but that of Maugendre, printed at Amiens in 1775, is more complete. Dupin says he was one of the first learned men that the congregation of St. Maur produced.[1]

[1] Biographie Universelle, 1811.—Dict. Hist. 1810.—Moreri.—Gen. Dict.—Du Pin.

ACHILLES (ALEXANDER), a nobleman of Prussia, lived at the court of Uladislaus, king of Poland, and died at Stockholm in 1675, in the ninety-first year of his age. The king of Poland sent him as ambassador to Persia, and the elector of Brandenburgh employed him on a similar mission to the Cossacks. He wrote, in German, a treatise on Earthquakes, and left some manuscripts political and philosophical.[1]

ACHILLES TATIUS. See TATIUS.

ACHILLINI (ALEXANDER), a native of Bologna, where he was born Oct. 29, 1463, was a philosopher and physician, and professed both those sciences with great reputation. He had scholars from all parts of Europe. He died in his own country, August 2, 1512, at the age of 40, with the surname of The great philosopher, after having published various pieces in anatomy and medicine. To him is ascribed the discovery of the little bones in the organ of hearing. He adopted the sentiments of Averroës, and was the rival of Pomponacius. These two philosophers mutually decried each other, and Pomponacius had generally the advantage, as he had the talent of mixing witticisms with his arguments, for the entertainment of the by-standers, while Achillini lowered himself with the public by his singular and slovenly dress. His philosophical works were printed in one vol. folio, at Venice, in 1508, and reprinted with considerable additions in 1545, 1551, and 1568. His principal medical works are: 1. "Annotationes Anatomicæ," Bonon. 1520, 4to, and Venice, 1521, 8vo. 2. "De humani corporis Anatomia," Venice, 1521, 4to. 3. "In Mundini anatomiam annotationes," printed with Katham's "Fasciculus Medicinæ," Venice, 1522, fol. 4. "De subjecto Medicinæ, cum annotationibus Pamphili Montii," Venice, 1568. 5. "De Chiromantiæ principiis et Physiognomiæ," fol. without place or year. 6. "De Universalibus," Bonon. 1501, fol. 7. "De subjecto Chiromantiæ et Physiognomiæ," Bonon. 1503, fol. & Pavia, 1515, fol. —Achillini also cultivated poetry; but if we may judge from some verses in the collection published on the death of the poet Seraphin dall' Aquila, not with much success.[2]

ACHILLINI (JOHN PHILOTHEUS), younger brother of the preceding, was born at Bologna in 1466, where he died in 1558. He was learned in the Greek and Latin

[1] Biographie Universelle.
[2] Gen. Dict.—Moreri.—Biographie Universelle, 1811.

languages, in theology, philosophy, and music, and the study of law and antiquities, but is most celebrated as a poet, although his works are not free from the faults peculiar to his age. Yet he gave even these a turn so peculiarly original, that they appear to have been rather his own than acquired by imitation. He published, among many other works: 1. A scientific and moral poem, written in the *ottava rima*, entitled "Il Viridario," Bologna, 4to, which contains eulogiums on many of his learned contemporaries. 2. "Il Fedele," also in heroics. These are both scarce, as they never were reprinted. 3. "Annotazioni della lingua volgare," Bologna, 1536, 8vo. This was intended as an answer to those who complained of the provincialisms in his style. 4. He also published a collection of poems on the death of Seraphin dall' Aquila, mentioned in the preceding article, Bologna, 1504, 4to. He has more stretch of mind than most of his contemporaries.[1]

ACHILLINI (CLAUDE), grandson of the preceding, and son of Clearchus Achillini and Polyxena Buoi, was born at Bologna in 1574. After studying grammar, the belles lettres, and philosophy, he entered on the study of the law, and prosecuted it with so much success, that he was honoured with a doctor's degree at the age of twenty, Dec. 16, 1594, and became a professor of that science at Bologna, Ferrara, and Parma, where he acquired great reputation. His learning was so much admired that an inscription to his honour was put up in the public schools, and both popes and cardinals gave him hopes, which were never realized, of making his fortune. Towards the end of his life he lived principally in a country house called Il Sasso, and died there Oct. 1, 1640. His body was carried to Bologna, and interred in the tomb of his ancestors in the church of St. Martin. He is principally known now by his poetry, in which he was an imitator of Marino, and with much of the bad taste of his age. It has been asserted that he received a gold chain worth a thousand crowns from the court of France, for a poem on the conquests of Louis XIII.; but this reward was sent him by the Cardinal Richelieu, in consequence of some verses he wrote on the birth of the dauphin. His poems were printed at Bologna, 1632, 4to, and were reprinted with some prose pieces, under the title "Rime e Prose," Venice, 1651, 12mo.

[1] Biographie Universelle, 1811.—Hist. Litteraire d' Italie, par Ginguene, vol. III. p. 548.—Gen. Dict.—Moreri.

He published also in Latin "Decas Epistolarum ad Jacobum Gaufridum," Parma, 1635, 4to.[1]

ACHMET, an Arabian author, who is supposed to have lived about the fourth century, and is styled the son of Seirim, wrote a book "On the interpretation of Dreams, according to the doctrine of the Indians, the Persians, and the Egyptians," which, with all its absurdities, has been translated into Greek and Latin, and published, together with "Artemidorus on Dreams and Chiromancy," by M. Rigault in Paris, 1603, 4to. The original is lost.[2]

ACIDALIUS (VALENS), a young man of great erudition, whom Baillet has enrolled among his "Enfans celebres," and who would have proved one of the ablest critics of his time, had he enjoyed a longer life, was born at Wistock, in the march of Brandenburgh, in 1567. In his seventeenth year he composed some poetical pieces in Latin, which are not very highly esteemed. In 1589, he went to Helmstadt to pursue his studies, and there published some of his poems, which were reprinted after his death, at Leibnitz, in 1605, with those of Janus Lernutius and Janus Gulielmus. They are also inserted in the first volume of the "Deliciæ Poetarum Germanorum;" and several of his pieces are in the second volume of Caspar Dornavius' "Amphitheatrum sapientiæ Socraticæ Joceriæ," Hanau, 1619. From Helmstadt, Acidalius went to Italy in 1590, and acquired the esteem and friendship of the most distinguished scholars; and here he studied medicine, but does not appear to have entered into practice. Before he went to Italy, he had begun his commentary on Paterculus, and published his edition of that author at Padua, in the above-mentioned year, 12mo. He adopted the text of Schegkius, but introduced corrections, and such new readings as appeared well founded. For this, however, he has been censured by Boecler, J. Mercier, and Burmann; and it has been said that he himself condemned this early production. His contemporaries appear to have thought more favourably of his labours, as his notes were adopted in the edition of Paterculus published at Lyons, 1595, 8vo; and they were again added to an edition of Tacitus printed after his death, at Paris, in 1608, folio. After remaining three years in Italy, he returned to Germany; and at Neiss, the residence of the

[1] Chaufepie.—Moreri.—Dict. Hist.—Biographie Universelle.
[2] Dict. Hist.

bishop of Breslaw, he embraced the Roman Catholic religion. At this place he continued his critical researches on Quintus Curtius, Plautus, the twelve ancient Panegyrics, Tacitus, and some other authors. In 1594, he published, at Francfort, his "Animadversiones in Quintum Curtium," 8vo; which have been adopted in the Francfort edition of that author, 1597, and Snakenburg's edition, Leyden, 1724, 4to. His sudden death, May 25, 1595, at the age of 28, put a stop to his useful labours. At that time his observations on Plautus were in the press, and were published the following year at Francfort, 8vo, and again in 1607; and they are inserted in J. Gruter's "Lampas Critica." They conferred upon him a well-earned reputation; and Barthius and Lipsius, with others, bore testimony to his growing merit as a critic. His remarks on the Ancient Panegyrics and on Tacitus were published in 1607, and the former were added to J. Gruter's edition, Francfort, 1607, 12mo. They are, likewise, examined and compared with those of other scholars, in the fine edition of the Panegyrics published at Utrecht by Arntzenius, in 1790, 4to. His notes on Tacitus are in the edition of that author printed at Paris, 1608, fol. (where he is by mistake called Acidalus); in that of Gronovius, Amsterdam, 1635, 4to, and 1673, 2 vols. 8vo. We also owe to Acidalius, some notes on Ausonius, given in Tollius' edition of that author, Amsterdam, 1671, 8vo. and notes on Quintilian's dialogue de Oratoribus, added to Gronovius' edition of Tacitus, Utrecht, 1721, 4to. It appears by his letters, that he had written observations on Apuleius and Aulus Gellius, but these have not been printed. His letters were published at Hanau, 1606, 8vo, by his brother Christian, under the title of "Epistolarum centuria una, cui accesserunt apologetica ad clariss. virum Jac. Monavium, et Oratio de vera carminis elegiaci natura et constitutione." In the preface, his brother vindicates his character against the misrepresentations circulated in consequence of his embracing the Roman Catholic religion, particularly with regard to the manner of his death. Some asserted that he became suddenly mad, and others that he laid violent hands on himself. It appears, however, that he died of a fever, brought on by excess of study.—It still remains to be noticed, that he is said to have been the author of a pamphlet, published in 1595, entitled, "Mulieres non esse homines," "Women are not

men; i. e. not thinking and reasonable beings;" but he had no other hand in this work than in conveying it to his bookseller, who was prosecuted for publishing it. It was, in fact, a satire on the Socinian mode of interpreting the Scriptures; and a French translation of it appeared in 1744, 12mo.[1]

ACKERMANN (JOHN CHRISTIAN GOTTLIEB), a physician and medical writer of considerable note in Germany, and professor of medicine at Altdorf, in Franconia, was born in 1756, at Zeulenrode, in Upper Saxony. His father was a physician, and initiated his son in that science at a very early age. When scarcely fifteen, he prescribed with success to many of his friends during a dangerous epidemic which prevailed at Otterndorf. He afterwards finished his studies at Jena and Gottingen, under Baldinger, and became a very excellent classical scholar under the celebrated Heyne. After having practised medicine in his own country for some years, and distinguished himself by various translations of Italian, French, and English works, as well as by his original compositions, he was appointed to the professorship at Altdorf. He was also a member of various medical societies; and his practice is said to have been as successful, as his theory of disease was sound. He died at Altdorf in 1801. His principal works are: 1. "Institutiones Historiæ Medicinæ," Nuremberg, 1792, 8vo. 2. "A Manual of Military Medicine, 2 vols. 8vo, Leipsic, 1794—95, in German. 3. "The Life of J. Conr. Dippel," Leipsic, 1781, 8vo; also in German. For Harles' edition of Fabricius' Bibl. Græca, he furnished the lives of Hippocrates, Galen, Theophrastus, Dioscorides, and Aretæus; which are said to be well executed.[2]

ACKWORTH (GEORGE), LL. D. an English divine and civilian, of whose birth and family we have no account. During the reign of queen Mary, he travelled in France and Italy, where he studied the civil law. In 1560, he was public orator at Cambridge; and, in the following year, created doctor of laws. In 1562, he was admitted an advocate in the Arches court; and afterwards lived in the family of archbishop Parker, who gave him a prebend, probably that of Southwell. In 1567, he was vicar-general to Horne, bishop of Winchester; and, in 1575, the archbishop of Canterbury permitted him to hold the rectory of

[1] Biographie Universelle, 1811.—Gen. Dict.—Moreri.—Saxii Onomasticon.
[2] Biographie Universelle, 1811.—Saxii Onomasticon, vol. 3.

Elington, alias Wroughton, in the diocese of Sarum, with any other benefice. In 1576, he was appointed master of the faculties, and judge of the prerogative court, in Ireland, after he had been turned out of all the situations he held in England, on account of his dissolute conduct. When he died is not known. He wrote, in his better days: 1. "Orationem encomiasticam in restitutione Buceri et Fagii," printed in "Hist. Buceri," Argentor. 1562, 8vo. 2. The preface to Book II. of Bucer's works, fol. Basil, 1577. 3. "De visibili Romanarchia, contra Nic. Sanderi Monarchiam," Lond. 1622, 4to. This was written while he lived with archbishop Parker, and probably at his instigation. At one time he enjoyed the confidence of this great and good prelate, and assisted him in his Antiquitates Britannicæ.[1]

ACOLUTHUS (ANDREW), a learned Orientalist, and professor of divinity at Breslaw, was born at Bernstadt, March 6, 1654. It is said that, at six years of age, he could speak Hebrew. He died Nov. 4, 1704. His most celebrated works are some chapters of a polyglot Koran, which he intended to have completed. The specimen, which is very scarce, is "Tetrapla Alcoranica, sive Specimen Alcorani quadrilinguis Arabici, Persici, Turcici, et Latini," Berlin, 1701, fol. He published also, "Obadias Armenus et Latinus, cum annotationibus," Leipsic, 1680, 4to. In printing this work, in which he followed as his guides Ambrose Theseus and Francis Rivoli, he was obliged to have the Armenian types cast at his own expence. He corresponded with many learned contemporaries, as Longuerue, Spanheim, and Leibnitz, who, however, did not approve his notion of the Armenian being the ancient language of Egypt.[2]

ACOMINATUS. See NICETAS.

ACONTIUS, or ACONZIO (JAMES), a divine, philosopher, and civilian of the sixteenth century, was born at Trent, where he was afterwards in orders; but, being disposed to a liberality of sentiment not tolerated there, he went to Switzerland in 1557, and made profession of the Protestant religion on the principles of Calvin. From thence he went to Strasburgh, and lastly to England, where he was hospitably received. Queen Elizabeth gave him a pension, not as a divine, but as an engineer. In

[1] Tanner Bibl.—Masters' Hist. of Corpus Christi Coll. Cambridge.
[2] Biographie Universelle, 1811.—Moreri.

gratitude, he addressed to her his book on the "Stratagems of Satan," a work in which are unquestionably many sentiments of greater liberality than the times allowed, but, at the same time, a laxity of principle which would reduce all religions into one, or rather create an indifference about the choice of any. It was first printed at Basle, in 1565, under the title of "De stratagematibus Satanæ in religionis negotio, per superstitionem, errorem, heresim, odium, calumniam, schisma, &c. libri VIII." It was afterwards often reprinted and translated into most European languages. His latest biographer says, that this work may be considered as the precursor of Lord Herbert of Cherbury, and those other English philosophers who have reduced the articles of religion to a very small number, and maintain that all sects hold its essential principles. Acontius, however, had his enemies and his supporters; and even the former could allow that, in many respects, he anticipated the freedom and liberality of more enlightened times, although he was, in many points, fanciful and unguarded. A better work of his is entitled "De methodo sive recta investigandarum, tradendarumque artium, ac scientiarum ratione, libellus," Basle, 1558, 8vo. This has often been reprinted, and is inserted in the collection "De Studiis bene instituendis," Utrecht, 1658. His "Ars muniendorum oppidorum," in Italian and Latin, was published at Geneva in 1585. In one of the editions of his "Stratagemata," is an excellent epistle by him, on the method of editing books. He had also made some progress in a treatise on logic, as he mentions in the above epistle, and predicts the improvements of after-times.

Tanner gives 1566 as the date of his death, but we have no account of it. We only know that he died in England; and that, in 1560, he belonged to the Dutch church in Austin Friars; and, with Hadrian Hamstedius, was accused of Anabaptist and Arian principles, and fell under the censure of excommunication pronounced by Grindall, then bishop of London, and bishop-superintendant of the foreigners' churches. On this occasion Acontius wrote a long expostulatory letter to the Dutch church, which is still extant in the library at Austin Friars. Our authority does not state how this matter ended; but Hamstedius refused subscription to certain articles drawn up by the bishop previously to the ceremony of absolution.[1]

[1] Biographie Universelle, 1811.—Gen. Dict.—Tanner.—Strype's Life of Grindall, pp. 42, 45.

ACOSTA (JOSEPH D'), a celebrated Spanish author, born at Medina del Campo, about the year 1539. At the age of fourteen, he entered the society of the Jesuits, where he had already four brothers, all of whom he excelled in knowledge and enterprize. In 1571 he went to the East Indies, and became second provincial in Peru. In 1588, he returned to Spain, and acquired the good graces of Philip II. by entertaining him with accounts of the New World. He then went to Italy, to render a more particular account to the general of the Jesuits, Claude Aquaviva, with whom he had afterwards a difference, of little importance now, relative to certain ecclesiastical offices, and became superior of the order at Valladolid, and rector of Salamanca; at which last place he died, Feb. 15, 1600. He wrote: 1. "Historia natural y moral de las Indias," Seville, 1590, 4to; also 1591, 8vo, a corrected edition; and again, Madrid, 1608 and 1610; a work in great estimation, and often quoted by Dr. Robertson. It has been translated into Latin and French; the latter by Robert Regnault, who says that the original became scarce, the Spaniards having burnt all the copies; but in this he has mistaken Acosta for Acuna. It has also been translated into Flemish, Italian, and German. 2. "De Natura Novi Orbis, libri duo," Salamanca, 1589 and 1595, 8vo. This was translated by the author into Spanish, and added to the preceding work. 3. "De Promulgatione Evangelii apud Barbaros," Salamanca, 1588, 8vo, Cologne, 1596. 4. "De Christo revelato, libri novem," Rome, 1590, 4to; Lyons, 1591, 8vo. 5. "Conciones, tomi tres," Salamanca, 1596, 4to, and often reprinted.[1]

ACOSTA (URIEL), a Portuguese, born at Oporto, towards the close of the sixteenth century. He was educated in the Romish religion, which his father also sincerely professed, though descended from one of those Jewish families who had been forced to receive baptism. Uriel had a liberal education, having been instructed in several sciences; and at last studied the law. He had by nature a good temper and disposition; and religion had made so deep an impression on his mind, that he ardently desired to conform to all the precepts of the church. He applied with constant assiduity to reading the scriptures and religious books, carefully consulting also the creed of the confessors; but difficulties occurred, which perplexed him to such a degree, that, unable to solve them, he thought

[1] Biographie Universelle, 1811.—Moreri.

it impossible to fulfil his duty, with regard to the conditions required for absolution, according to good casuists. At length, he began to inquire, whether several particulars mentioned about a future life were agreeable to reason; and imagined that reason suggested many arguments against them. Acosta was about two-and-twenty when he entertained these doubts; and the result was, that he thought he could not be saved by the religion which he had imbibed in his infancy. He still, however, prosecuted his studies in the law; and, at the age of five-and-twenty years, was made treasurer in a collegiate church. Being naturally of an inquisitive turn, and now made uneasy by the popish doctrines, he began to study Moses and the prophets; where he thought he found more satisfaction than in the Gospel, and at length became convinced that Judaism was the true religion: but, as he could not profess it in Portugal, he resigned his place, and embarked for Amsterdam, with his mother and brothers; whom he had ventured to instruct in the principles of the Jewish religion, even when in Portugal. Soon after their arrival in this city they became members of the synagogue, and were circumcised according to custom; and on this occasion, he changed his name of Gabriel for that of Uriel. A little time was sufficient to shew him, that the Jews did neither in their rites nor morals conform to the law of Moses, and of this he declared his disapprobation: but the chiefs of the synagogue gave him to understand, that he must exactly observe their tenets and customs; and that he would be excommunicated if he deviated ever so little from them. This threat, however, did not in the least deter him; for he thought it would be beneath him, who had left the sweets of his native country purely for liberty of conscience, to submit to a set of rabbis who had no jurisdiction: and that it would shew both want of courage and piety, to stifle his sentiments on this occasion. He therefore persisted in his invectives, and, in consequence, was excommunicated. He then wrote a book in his justification; wherein he endeavours to shew, that the rites and traditions of the Pharisees are contrary to the writings of Moses; and soon after adopted the opinions of the Sadducees, asserting, that the rewards and punishments of the old law relate only to this life; because Moses nowhere mentions the joys of heaven or the torments of hell. His adversaries were overjoyed at his embracing this

tenet; foreseeing, that it would tend greatly to justify, in the sight of Christians, the proceedings of the synagogue against him. Before his book was printed, there appeared a piece upon the immortality of the soul, written by a physician, in 1623, who omitted nothing he could suggest to make Acosta pass for an atheist. This, however, did not prevent him from writing a treatise against the physician, wherein he endeavoured to confute the doctrine of the soul's immortality. The Jews now made application to the magistrates of Amsterdam; and informed against him, as one who wanted to undermine the foundation of both Jewish and Christian religions. Hereupon he was thrown into prison, but bailed out within a week or ten days after; but all the copies of his pieces were seized, and he himself fined 300 florins. Nevertheless, he proceeded still farther in his scepticism. He now began to examine, whether the laws of Moses came from God; and he at length found reasons to convince him, that it was only a political invention. Yet, such was his inconsistency, that he returned to the Jewish church, after he had been excommunicated 15 years; and, after having made a recantation of what he had written, subscribed every thing as they directed. A few days after, he was accused by a nephew, who lived in his house, that he did not, as to his eating and many other points, conform to the laws of the synagogue. On this he was summoned before the grand council of the synagogue; and it was declared to him, that he must be again excommunicated, if he did not give such satisfaction as should be required; but he found the terms so hard, that he could not comply. The Jews then again expelled him from their communion; and he afterwards suffered various hardships and persecutions, even from his own relations. After remaining seven years in a most wretched situation, he at length declared he was willing to submit to the sentence of the synagogue, having been told that he might easily accommodate matters; for, that the judges, being satisfied with his submission, would soften the severity of the discipline; they made him, however, undergo the penance in its utmost rigour. These particulars, relating to the life of Acosta, are taken from his piece, entitled "Exemplar humanæ vitæ," published and refuted by Limborch. It is supposed that he composed it a few days before his death, after having determined to lay violent hands on himself. He executed this horrid resolution a

little after he had failed in his attempt to kill his principal enemy; for the pistol, with which he intended to have shot him as he passed his house, having missed fire, he immediately shut the door, and shot himself with another pistol. This happened at Amsterdam, but in what year is not exactly known; but most authors are inclined to place it in 1640, or 1647.[1]

ACREL (OLAUS), a very eminent Swedish surgeon and physician, was born near Stockholm in the beginning of the eighteenth century. He studied first at Upsal, and afterwards at Stockholm, under the ablest practitioners in physic and surgery. In 1741 he travelled to Germany and France, and served as surgeon in the French army for two years. In 1745 he took up his residence in Stockholm, where for half a century he was considered as the first man in his profession. He introduced many valuable improvements in the army-hospitals, and his general talents and usefulness procured him the most flattering marks of public esteem. He was appointed director general of all the hospitals in the kingdom, had titles of nobility conferred upon him, was created a knight of Vasa, and became commander of that order. In 1764, the university of Upsal made him doctor in medicine by diploma, and he was enrolled a member of various learned societies. He died in 1807, at an advanced age. He published various works in the Swedish language, the principal of which are: 1. "A treatise on Fresh Wounds," Stockholm, 1745. 2. "Observations on Surgery," 1750. 3. "Dissertation on the operation for the Cataract," 1766: and 4. "A Discourse on reforms in Surgical Operations, 1767.[2]

ACRON, a celebrated physician of Agrigentum in Sicily, lived, according to Plutarch, at the time of the great plague at Athens in the beginning of the Peloponnesian war, in the eighty-fourth olympiad, or 444 B. C. He is said to have stopped the progress of the contagion by scattering perfumes in the air; but while doubts may be entertained of the efficacy of this practice, it was at least not new, having been tried before his time by the Egyptian priests, according to Suidas. Pliny considers Acron as

[1] The remarkable Life of Acosta; to which is added, Mr. Limborch's defence of Christianity, in answer to Acosta's objections, 8vo, London, 1740. This tract was translated and edited by John Whiston, the bookseller. It was revised by Dr. Roper.

[2] Biographie Universelle, 1811.

the chief of the empirical sect, but that sect were not known for two hundred years after. Suidas says he wrote a treatise on medicine, and another on food, neither of which is now known.[1]

ACRON, or ACRO (HELENIUS), the name of an ancient scholiast on Horace, who flourished in the seventh century. His scholia were published under the title "Expositio in Horatii Flacci Opera," Mediolani, 1474, 4to. It forms the third edition of Horace, according to Dr. Harwood, and is so scarce as to have escaped the notice of Maittaire. A copy was purchased at Dr. Askew's sale, by Mr. Mason, for nine guineas and a half; or, according to the editor of the Bibliographical Dictionary, for £6 10*s*. It was reprinted at Venice in 1490, fol. Michael Bentius added the scholia to his edition, Basil, 1527, 8vo. Fabricius enumerates Acron among the ancient commentators on Terence and Persius.[2]

ACROPOLITA (GEORGE), one of the writers in the Byzantine history, was born at Constantinople in the year 1220, and brought up at the court of the emperor John Ducas, at Nice. He studied mathematics, poetry, and rhetoric under Theodorus Exapterygus, and learned logic of Nicephorus Blemmidas. In his one-and-twentieth year, he maintained a learned dispute with Nicholas the physician, concerning the eclipse of the sun, before the emperor John. He was at length appointed great logothete, and employed in the most important affairs of the empire. John Ducas sent him ambassador to Larissa, to establish a peace with Michael of Epirus. He was also constituted judge by this emperor, to try Michael Comnenus on a suspicion of being engaged in a conspiracy. Theodorus Lascaris, the son of John, whom he had taught logic, appointed him governor of all the western provinces of his empire. When he held this government, in the year 1255, being engaged in a war with Michael Angelus, he was taken prisoner by him. In 1260, he gained his liberty by means of the emperor Palæologus, who sent him ambassador to Constantine prince of Bulgaria. After his return, he applied himself wholly to the instruction of youth, in which employment he acquitted himself with great honour for many years; but being at last weary of

[1] Biographie Universelle, 1811.—Moreri.—Mangeti Biblioth.

[2] Fabr. Bibl. Lat.—Dict. Hist.—Moreri.—Harwood.—Bibliog. Dict.—Saxii Onomasticon.

the fatigue, he resigned it to Holobolus. In 1272, he sat as one of the judges upon the cause of John Vecchus, patriarch of Constantinople. The year following he was sent to pope Gregory, to settle a peace and re-union between the two churches, which was accordingly concluded; and he swore to it, in the emperor's name, at the second council of Lyons, in 1274. He was sent ambassador to John prince of Bulgaria in 1282, and died soon after his return. His principal work is his, "Historia Byzantina," Gr. Lat. Paris, fol. 1651. This history, which he was well qualified to write, as he took an active part in public affairs, contains the history of about fifty-eight years; i. e. from 1203, when Baldwin, earl of Flanders, was crowned emperor, to 1261, when M. Palæologus put himself in the place of Baldwin II. A manuscript translation of it, by sir William Petty, was in Mr. Ames's collection. The original was found in the east by Douza, and first published in 1614; but the Paris edition is superior, and now very scarce. His theological writings were never printed. His son Constantine succeeded him as grand logothete, and was called by the Greeks, the younger Metaphrastes, from his having written the lives of some of the saints in the manner of Simeon Metaphrastes. There is little else in his history that is interesting. [1]

ACTON. See ATTO.

ACTUARIUS (JOHN). The name Actuarius was given to all the court physicians of Constantinople, although the subject of this article is the only one known by it. His father's name was Zacharias. Authors are not agreed as to the time in which he lived. Wolfgang Justus places him in the eleventh century; Moreau in the twelfth; Fabricius in the thirteenth, and Lambecius in the fourteenth. He was the first Greek author who recommended the use of cassia, senna, manna, and other mild purgatives, and the first who mentions distilled waters. He is reckoned superior to the Arabian physicians, but inferior to the great physicians of his nation. He wrote: 1. A work on "Therapeutics," in six books, of which there is no Greek edition; but a Latin translation by Henry Mathisius of Bruges, entitled "Methodi Medendi libri Sex," Venice, 4to, 1554; Paris, 1566, 8vo. The work was composed by Actuarius for the use of an ambassador in the north.

[1] Gen. Dict.—Fab. Bibl. Græc, vol. VI. p. 448.—Dict. Bibliog.—Ward's Gresham Professors.

2. Two books on "Animal Spirits," of which Goupil published a Greek edition, Paris, 1557, 8vo, with a Latin version by Mathisius. This was reprinted by Fischer, Gr. and Lat. Leipsic, 1774, 8vo, with the addition of two books of Actuarius on regimen. 3. Seven books "On Urines," of which there is no Greek edition; but Ambrose Levon de Nole published a Latin version, 1519, 4to; and this was revised by Goupil, illustrated with notes, and reprinted under the title "De Urinis libri septem," Paris, 1548, 8vo; Basil, 1558, 8vo; Utrecht, 1670, 8vo. 4. A Treatise on the "composition of Medicines," with the commentaries of John Ruellius; but this is little more than the fifth and sixth books of the Therapeutics. The medical writings of our author were collected and printed, Paris, 1526, 8vo; and again in 1556. In 1567, Henry Stephens published an edition of the whole of his works, fol. translated by different authors among the "Medicæ artis Principes." We have also "Actuarii opera," Paris, 8vo; Leyden, 1556, 3 vols. 12mo. There are some of his works in many libraries which remain in manuscript.[1]

ACUNA (CHRISTOPHER), a Spanish Jesuit and missionary, was born at Burgos, 1597. He was sent on a mission to the American Indians, and on his return in the year 1641, published in Spanish, by permission of the king, "Nuevo Descubrimiento del gran rio de las Amazones," 4to; but the projects expected from his discoveries respecting this river, were discountenanced afterwards by the house of Braganza, and Philip IV. ordered all the copies of this curious work to be destroyed, so that for many years two only were known to exist; one in the Vatican library, and another in the possession of Marin Leroi de Gomberville, who translated it into French, and published it, under the title of "Relation de la riviere des Amazones," Paris, 1682, 2 vols. 12mo, with a curious dissertation; but some passages of the text are not very faithfully translated. This was afterwards reprinted in the second volume of Wood's Rogers's Voyage round the world. Acuna went to the East Indies some time after the publication of his work, and is supposed to have died at Lima about or soon after 1675.[2]

ACUNA (FERNANDO DE), a Spanish poet, born at Madrid in the beginning of the sixteenth century, was at

[1] Biographie Universelle.—Gen. Dict.—Moreri.—Fab. Bibl. Græc.
[2] Biographie Universelle.—Moreri.

first remarkable for his military talents in the service of Charles V. but more so afterwards for his poetical merit, which has been extolled by Louis Zapata and Lope de Vega. His first attempt was a translation of Olivier de la Marche's "Chevalier deliberè," under the title of "El Cavallero determinando;" to which he added an entire book of his own composition, Antwerp, 1555, 8vo. He also composed in Italian verse, sonnets, eclogues, and other smaller pieces, in which the thoughts are natural, and the expression elegant. He succeeded in translating Ovid in verse of nine syllables, which the Spaniards consider as the most difficult in their poetry; and before his death he had begun a translation of Roland from Boyardo, and added four chants, which were thought equal to the original. His translation of the "Chevalier deliberè" was reprinted at Salamanca, 1575, with alterations and additions. He died at Grenada in 1580; and in 1591, a collection of his pieces was published at Salamanca, "Varias Poesias." [1]

ACUSILAS, or ACUSILAUS, a Greek historian, the son of Cabas, born at Argos, lived, according to Josephus, a little before the expedition of Darius against Greece, and near the time when Cadmus the Milesian wrote the first prose history. Acusilas' work was entitled "Genealogies," as they related to the chief families of Greece. Many authors quote this work, but the only fragments preserved are added to those of Pherecydes by M. Sturz, printed at Gera, 1798, 8vo. [2]

ADAIR (JAMES), an English lawyer, and sometime recorder of London, was born in that city, and educated at Peter-house, Cambridge; where he took the degree of B. A. 1764, and of M. A. 1767. After prosecuting his law-studies, he was admitted to the bar, and began to distinguish himself about the year 1770, when he took an active part in the political contentions of that period. Having sided with Mr. Wilkes in the memorable dispute between that gentleman and his co-patriot Mr. Horne, Mr. Wilkes spoke of him at political meetings in such a manner as to draw the public eye upon him; and in 1779 he was chosen recorder of London, although not without a contest with his opponent Mr. Howarth. This situation he retained for some years, while his advancement at the bar was rapid,

[1] Biographie Universelle. [2] Ibid.—Dict. Hist.

and highly honourable to his talents. The duties of the recordership he discharged with much ability, strict justice, and humanity. The situation, however, was rendered in some degree irksome by the changes of political sentiment which had taken place among his constituents, the members of the corporation. When he was chosen into this office, the city was out of humour with the court, and Mr. Adair probably owed his election to his being reputedly of Wilkes's party, who was still the idol of the city. A great revolution, however, took place, when the coalition-administration (that of lord North and Mr. Fox) was overthrown. Mr. Pitt and his friends, and by consequence the King and court, became highly popular in the city, while Mr. Adair retained his old opinions, took the part of the dismissed ministers, and became a zealous assertor of the whig principles which were then divulged from a newly-erected club, called the Whig club. This could not please his city friends; although such was his impartiality and integrity, that no fault could be found with the manner in which he discharged the duties of his office. The Common-council, however, requiring a closer attendance at their courts than he thought requisite, or was perhaps consistent with his numerous professional engagements in the court of Common pleas, he chose to resign the recordership in 1789; and upon this occasion received the thanks of the Court of Aldermen, and the freedom of the city in a gold box of one hundred guineas value, for his able and upright conduct in that office; and he was ordered to be retained, with the attorney and solicitor-general, in all causes in which the city was concerned.

In the parliament of 1780 he sat as member for Cockermouth, but afterwards for Higham Ferrars. He was also one of his majesty's serjeants at law, and was rapidly advancing in his profession, when the revolutionary principles of France, making great progress in this kingdom, alarmed the minds of every well-wisher to the constitutional monarchy. Mr. Adair, among others of high rank and weight, now withdrew from all connection with the Whig club; but, not before he had zealously promoted the subscription which some noblemen and gentlemen set on foot to purchase an annuity for Mr. Fox. When the trials of Hardy, Tooke, &c. and others accused of high treason, were instituted in 1794-5, Mr. Adair appeared as one of the counsel for the crown, and was allowed to have ac-

quitted himself with great ability. In 1798, when the country was menaced with threats of invasion, volunteer offers of service were made to government throughout the whole kingdom, and London and its environs raised a force of about twelve thousand men, fully armed, equipped, and trained at their own expence. Mr. Adair, although his age might have formed a sufficient excuse, thought proper to join this patriot band; and, it is thought, fell a sacrifice to the fatigues attending the discipline. The day his *corps* returned from shooting at a target near London, July 21, 1798, he was seized with a paralytic stroke, while walking along Lincoln's-inn, and died in a few hours. He was interred on the 27th in Bunhill-fields' burying-ground, near the ashes of his father and mother. At his death, he was king's prime serjeant at law, M. P. for Higham Ferrars, and chief justice of Chester.[1]

Mr. Adair was not distinguished for luminous talents, but was esteemed an able constitutional lawyer; his eloquence was vigorous and impressive, but his voice was harsh, and manner uncourteous. He is said to have been the author of "Thoughts on the dismission of Officers, civil and military, for their conduct in Parliament," 1764, 8vo; which we much doubt, as at that time he had but just taken his bachelor's degree, and was probably too young to interest himself much in the contests of the times. On better authority, we find attributed to him, "Observations on the power of alienation in the Crown before the first of queen Anne, supported by precedents, and the opinions of many learned judges; together with some remarks on the conduct of administration respecting the case of the duke of Portland," 1768, 8vo.

ADAIR (James Makittrick), a physician, a native of Scotland, but many years settled at Bath, was afterwards physician to the commander in chief, and the colonial troops, of the island of Antigua, and subsequently of the Leeward islands, and also one of the judges of the court of King's Bench and Common pleas in Antigua. His abilities as a physician have never been questioned, and his private character is said to have been in some respects amiable; but he possessed an irritability of temper, joined, as it generally is, with extraordinary self-conceit, which occasioned his being constantly engaged in disputes, and

[1] Gent. Mag. vol. LXVIII.—Almon's Anecdotes, vol. I. p. 63.

often with men, such as Philip Thicknesse, equally querulous and turbulent. Towards the end of his life, his writings partook much of his temper, and although read with some degree of pity, were soon thrown aside. Some account of one of his last quarrels may be seen in the dedication to the first volume of Thicknesse's Memoirs. He died at a very advanced age, April 24, 1802, at Harrowgate in Yorkshire. His first publications were on Regimen and the Materia Medica, in vol. VIII and IX of Duncan's Medical Commentaries: 2. "Medical Cautions for the consideration of Invalids, those especially who resort to Bath," 8vo, 1786, and a much enlarged edition, 1787. 3. "A philosophical and medical sketch of the Natural History of the Human Body and Mind," 8vo, 1787. 4. "Unanswerable objections against the Abolition of the Slave-Trade," 8vo, 1789. He was examined on this subject by the privy-council; but his objections have been long since fully answered. 5. "Essays on Fashionable Diseases," 8vo, 1789. 6. "An essay on a Non-descript, or newly-invented Disease," 8vo, 1790. 7. "A candid inquiry into the truth of certain charges of the dangerous consequences of the Suttonian or Cooling regimen, under Inoculation for the Small Pox," 8vo, 1790. 8. "Anecdotes of the Life, Adventures, and Vindication of a Medical Character, metaphorically defunct, by Benjamin Goosequill and Peter Paragraph," 8vo, 1790. This rambling and incoherent production contains some particulars of his life, but more of his quarrels with his contemporaries. 9. "Two Sermons; the first addressed to British seamen, the second to the British West India slaves," 8vo, 1791. Most of these were published for the benefit of the Bath hospital, or the tin-miners of Cornwall.[1]

ADALARD, or ADELARD, born about the year 753, was son of count Bernard, grandson of Charles Martel, and cousin-german of Charlemagne. He had been invited to the court in his youth, but, fearing the infection of such a mode of life, had retired; and, at the age of 20 years, became a monk of Corbie in Picardy, and was at length chosen abbot of the monastery. His imperial relation, however, forced him again to attend the court, where he still preserved the dispositions of a recluse, and took every opportunity, which business allowed, for private

[1] Gent. Mag.—Catalogue of living authors, 1799.

prayer and meditation. After the death of Charlemagne, he was, on unjust suspicions, banished by Lewis the Meek, to a monastery on the coast of Acquitaine, in the isle of Here. After a banishment of five years, Lewis, sensible of his own injustice, recalled Adalard, and heaped on him the highest honours. The monk was, however, the same man in prosperity and in adversity, and in the year 823 obtained leave to return to Corbie. Every week he addressed each of the monks in particular; he exhorted them in pathetic discourses, and laboured for the spiritual good of the country around his monastery. His liberality seems to have bordered on excess; and his humility induced him to receive advice from the meanest monk. When desired to live less austerely, he would frequently say, "I will take care of your servant, that he may be enabled to attend on you the longer." Another Adalard, who had governed the monastery during his banishment, by the direction of our Adalard, prepared the foundation of a distinct monastery, called New Corbie, near Paderborn, as a nursery for ecclesiastical labourers, who should instruct the northern nations. Our Adalard now completed this scheme; went himself to New Corbie twice, and settled its discipline. The success of this truly charitable project was great: many learned and zealous missionaries were furnished from the new seminary, and it became a light to the north of Europe. Adalard promoted learning in his monasteries, for he was himself a man of great learning; and instructed the people both in Latin and French: and after his second return from Germany to old Corbie, he died in the year 827, aged 73. Such is the account given us of Adalard; a character, there is reason to believe, of eminent piety and usefulness in a dark age. To convert monasteries into seminaries of pastoral education, was a thought far above the taste of the age in which he lived, and tended to emancipate those superstitious institutions from the unprofitable and illiberal bondage in which they had long subsisted. His principal work work was "A treatise on the French Monarchy;" but fragments only of any of his works have come down to our times. Hincmar has incorporated the treatise on the French monarchy in his fourteenth Opusculum, "for the instruction of king Carloman." The ancient statutes of

of the abbey of Corbie, by our author, are in the fourth volume of D'Achery's Spicilegium.[1]

ADALBERON (ASCELINUS) was consecrated bishop of Leon in the year 977. He was an ambitious prelate and a servile courtier; he had the baseness to deliver up to Hugh Capet, Arnoul, archbishop of Rheims, and Charles duke of Lorrain, competitor of Hugh, to whom he had given an asylum in his episcopal city. He died in 1030. He is the author of a satirical poem in 430 hexameter verses, dedicated to king Robert. Adrian Valois gave an edition of it in 1663, in 8vo, at the end of the Panegyric on the emperor Berenger. But it is more correctly given in the 10th vol. of "the Historians of France." Although the style is obscure and in a bad taste, it contains many curious facts and anecdotes of the manners of the age. In the library of the abbey of Laubes is a MS poem by Adalberon, on the Holy Trinity, which is likewise dedicated to king Robert.[2]

ADALBERON, archbishop of Rheims, and chancellor of France, under the reigns of Lothaire and Louis V. was one of the most learned French prelates of the tenth century. Having attained the archbishoprick in the year 969, he called several councils for the establishment of ecclesiastical discipline, which he enforced by his example with much firmness of mind. He also induced men of learning to resort to Rheims, and gave a high renown to the schools of that city. In the year 987, he consecrated Hugh Capet, who continued him in his office of grand chancellor. He died Jan. 5, 988. Several of his letters are among those of Gerbert, afterwards pope Sylvester II.; and two of his discourses are in Moissac's Chronicle. The cathedral of Rheims was indebted to him for the greater part of its sumptuous furniture.[3]

ADALBERT, a German divine, of the tenth century, archbishop of Magdeburg, was educated in the monastery of St. Maximum of Treves, and promoted to the above see in the year 968. Previous to that, in the year 961, he was employed by the emperor Otho I. to preach the gospel to the people along the Baltic sea, and the Sclavonians: with the latter he had considerable success.[4]

ADALBERT, archbishop of Prague, in the tenth century, was one of the first founders of the Christian religion

[1] Biographie Universelle.—Milner's Church History, vol. III. p. 257.
[2] Biographie Universelle.—Moreri. [3] Ibid. [4] Dupin.

in Hungary. He also preached the gospel in Prussia and Lithuania, where he was murdered by Sego, a pagan priest. His death was amply revenged by Boleslaus, king of Poland.[1]

ADAM (ALEXANDER), LL.D. an eminent schoolmaster and useful writer in Scotland, was born June 1741, at Coats of Burgie, in the parish of Rafford, in the county of Moray. His parents were poor, but gave him such education as a parish school afforded; and after having unsuccessfully endeavoured to procure an exhibition at King's college, Aberdeen, he was encouraged, in 1758, to go to the university of Edinburgh, where he surmounted pecuniary difficulties with a virtuous and honourable perseverance, such as are rarely to be found; and improved his opportunities of knowledge with great assiduity and success. In 1761 he was elected schoolmaster to Watson's hospital, an establishment for the education of the poor, and continued to improve himself in classical knowledge by a careful perusal of some of the best and most difficult authors. In 1767, he was appointed assistant to the rector of the high school of Edinburgh, and in 1771 successor to the same gentleman, and filled this honourable station during the remainder of his life, raising the reputation of the school much higher than it had been known for many years. He would have perhaps raised it yet higher, had he not involved himself, not only with his ushers, but with the patrons and trustees of the school, in a dispute respecting the proper grammar to be taught; Dr. Adam preferring one of his own compiling to that of Ruddiman, which had long been used in all the schools in Scotland, and was esteemed as near perfection as any work of the kind that had ever been published. The ushers, or under-masters, were unanimous in retaining Ruddiman's grammar, for which they assigned their reasons; and Dr. Adam was as resolute in teaching from his own. The consequence was, that Dr. Adam taught his class by one grammar, and the four under-masters theirs by another. The inconvenience of this mode was soon felt; and the patrons of the school, who were the Magistrates of Edinburgh, after referring the question at issue to the principal of the university, the celebrated Dr. Robertson, together with the professors of the Greek and Latin languages, issued an

[1] Dupin.—Mosheim.—Biographie Universelle.

order in 1786, directing the rector and other masters of the High School, to instruct their scholars by Ruddiman's Rudiments and Grammar, and prohibiting any other grammar of the Latin language from being made use of. Dr. Adam, however, disregarded this and a subsequent order to the same purpose, and continued to use his own rules, in his daily practice with the pupils of his own class, and without being any further interrupted *. The work which gave rise to this dispute was published in 1772, under the title of "The Principles of Latin and English Grammar," and is undoubtedly a work of very considerable merit, and highly useful to those who are of opinion that Latin and English grammar should be taught at the same time.

Soon after this dispute was apparently terminated, Dr. Adam compiled "A Summary of Geography and History" for the use of his pupils, which he afterwards enlarged and published in 1794. In 1791, he published "Roman Antiquities; or, an account of the manners and customs of the Romans, 8vo. This useful work has been translated into German, French, and Italian, and has been very generally recommended in preference to Dr. Kennet's work on the same subject. In 1800 he published his "Classical Biography," which was originally intended as the appendix to a Latin dictionary on which he had been employed for some years; but the high price of paper, and the great expence of printing such works, discouraged him from carrying into effect his original design. He printed, however, in 1805, an abridgement of his dictionary, under the title of "Lexicon Linguæ Latinæ compendiarium," 8vo. All these works have attained a high degree of popularity, and are used in the principal schools of this kingdom. Dr. Adam died Dec. 18, 1809, of an apoplexy, in the 69th year of his age, universally regretted as an able and successful teacher, a man of high rank in classical literature, and in private life benevolent and amiable. At one period of his life, when the French revolution distracted the political opinions of his country, he incurred some degree of censure for having introduced matters of a political kind into

* His biographer informs us that he took the following curious method of recommending his grammar. When he wished his pupils to use it, he used to say, "this is a prohibited book, and I do not wish, nor have I ever been under the necessity, to force it into use. There are a few questions which I wish to propose, and if you can answer them, I am content; but if you cannot, I must refer you to my grammar, for the means of enabling you to give me a reply."

his school. For this no apology can be valid; but it appears that he became afterwards more cautious: and at the period of his death, his character was so universally esteemed, that his remains were honoured with a public funeral. [1]

ADAM (BILLAUT.) See BILLAUT.

ADAM OF BREMEN, so called because he was a canon of that church. He was born, according to some writers, at Misnia in the eleventh century; he devoted himself early to the church, and in 1067, was made a canon by Adelbert, archbishop of Bremen, and at the same time placed at the head of the school of that city, a situation equally important and honourable at a time when schools were the only establishments for public instruction. Adam employed his whole life in the functions of his office, in propagating religion, and in compiling his history, "Historia ecclesiastica ecclesiarum Hamburgensis et Bremensis vicinorumque locorum septentrionalium, ab anno 788 ad annum 1072," Copenhagen, 1579, 4to; Leyden, 1595, 4to; Helmstadt, 1670, 4to: the latter, edited by John Mader, is the best edition. This work contains the most accurate account we have of the establishment of Christianity in the north of Europe. As Bremen was the centre of the missions for this purpose, in which Adam was himself engaged, and had travelled over the countries visited by Anscharius about 200 years before, he had the farther advantage of making valuable collections from the archives of the archbishoprick, the library of his convent, and the conversations he held with the missionaries. He lived in an age when the dignified clergy were not inattentive to temporal affairs, and yet acquitted himself with much impartiality in writing the history of his patron Adelbert, a man of intrigue and ambition. He made a tour in Denmark, where he was favourably received by the reigning sovereign; and on his return wrote a geographical treatise, which was published at Stockholm, under the title of "Chronographia Scandinaviæ," 1615, 8vo, and afterwards at Leyden, with the title "De situ Daniæ et reliquarum trans Daniam regionum natura," 1629. This short work is added to Mader's edition of his history, and although not without a portion of the fabulous, is curious as the first attempt to describe the North of Europe, particularly Jut-

[1] Account of the Life of Dr. Adam, 8vo, 1810.—Chalmers's Life of Ruddiman, p. 91.—British Critic, vol. 36, p. 542; 37, p. 95.

land, and some of the islands in the Baltic. We also owe to Adam of Bremen the first accounts of the interior of Sweden, and of Russia, the name of which only was then known in Christian Europe. He even speaks of the island of Great Britain, but chiefly from the accounts of Solinus and Martianus Capella, as his visits did not extend so far. This description of the North has been preserved by Lindenbrog in his "Scriptores rerum Germ. septentrional." Hamburgh, 1706; and Muray, one of the most distinguished professors of Gottingen, has enriched it with a learned commentary. The time of our author's death is not known.[1]

ADAM (James), a French translator of some note, was born at Vendome in 1663, and after finishing his studies, entered into the service of the prince of Conti, who appointed him to be his secretary. He was elected into the French academy in 1723, in room of the abbé Fleury. He translated part of De Thou's history, which has London on the title, but was printed at Paris, 1734, 16 vols. 4to. This he undertook with Charles Le Beau, the abbés Mascrier, Le Duc, Fontaines, Prevost, and father Fabre. He translated also the memoirs of Montecuculli, Amsterdam, 1734, 12mo; an account of the cardinal Tournon; Atheneus; and other works. He died Nov. 12, 1735.[2]

ADAM (Lambert-Sigisbert), an eminent French sculptor, was born at Nancy, Feb. 10, 1700. He was the son of Jacob-Sigisbert Adam, also a sculptor of considerable note. At the age of eighteen, he came to Metz; but a desire to extend his reputation made him repair to Paris, where he arrived in 1719. After exercising his profession about four years, he obtained the first prize, and then went to Rome, with a royal pension, where he remained ten years. While here, he was employed by the cardinal de Polignac in restoring the twelve marble statues known as the "family of Lycomedes," which had been discovered among the ruins of the villa of Marius, about two leagues from Rome, and acquitted himself with great success in a branch of the art which is seldom rewarded or honoured in proportion to its difficulties. He afterwards restored several antique sculptures, of which the king of Prussia had got possession, and which he conveyed to Berlin. When an intention was

[1] Biographie Universelle.—Moreri.—Voss. II. de Hist. Lat.—Cave Hist. Eccl. vol. II.—Fab. Bibl. Lat. Med. vol. I.—Saxii Onomasticon.
[2] Dict. Hist. 1810.

formed of erecting that vast monument at Rome known by the name of the "Fountain of Trevi," he was one of the sixteen sculptors who gave in designs; but, although his was adopted by pope Clement XII. the jealousy of the Italia artists prevented his executing it. At this time, however, advantageous offers were made by his own country, to which he returned, after being chosen a member of the academies of St. Luke, and of Bologna. His first work, after his return to France, was the groupe of the "Seine et Marne" for the cascade at St. Cloud. He was then employed at Choisi; and, in May 1737, was elected a member of the French academy, and professor. The piece he exhibited on his admission was "Neptune calming the waves," with a Triton at his feet; and not "Prometheus chained to the rock," as some biographers have asserted, which was the production of his brother Nicholas. He then executed the groupe of "Neptune and Amphitrite" for the bason at Versailles, on which he was employed five years, and was rewarded, besides the stipulated price, with a pension of 500 livres. One of his best works was the figure of "St. Jerome," now at St. Roch. His other works are, a groupe of five figures and of five animals, at Versailles, in bronze; the bas-relief of the chapel of St. Elizabeth, in bronze; two groupes in bronze of hunting and fishing at Berlin; "Mars caressed by Love," at Bellevue; and a statue representing the enthusiasm of poetry. In all these there are undoubted proofs of genius, but proofs likewise of the bad taste in sculpture which prevailed in his time, and induced him, after the example of Bernini and others, to attempt efforts which can only be successful in painting. 'In 1754, he published "Recueil de Sculptures antiques Grecques et Romaines," fol. for which he made the designs. Most of these he had purchased from the heirs of cardinal de Polignac. He died of an apoplexy, May 15, 1759.'[1]

ADAM (NICHOLAS-SEBASTIAN), brother of the preceding, and likewise an eminent artist, was born at Nancy, March 22, 1705. He studied under his father at Paris, and in 1726 went to Rome. Two years after he gained one of the prizes of the academy of St. Luke. At this time his brother, the subject of the preceding article, and Francis, a younger brother, were at Rome, and assisted each other

[1] Argenville Vies de fam. Sculpt.—Biographie Universelle.

in their labours. After a residence of nine years, he returned to Paris, and with some opposition was admitted into the academy, where he exhibited his model of "Prometheus," but did not execute it until long after. Next year he executed the "martyrdom of St. Victoria," a bas-relief in bronze, for the royal chapel at Versailles. For some time he assisted his brother in "the Neptune;" but, a disagreement occurring, quitted this, and employed himself at the hotel Soubise, the chamber of accounts, and the abbey of St. Dennis. He was a candidate for the mausoleum of the cardinal de Fleury, and the public adjudged him the prize; but Lemoyne was employed. The tomb of the queen of Poland, wife of Stanislaus, is esteemed one of his best works. His Prometheus was finished in 1763, and the king of Prussia offered him 30,000 franks for it; but Adam said it was executed for his master, and no longer his own property. He died March 27, 1778, in his 75th year. His merits as a sculptor have been thought equal to those of his brother. It is said to have been his constant prayer that he might be neither the first nor the last in his art, but attain an honourable middle rank, as the surest way to avoid jealousy on the one hand, or contempt on the other; and his last biographer thinks his prayer was heard. The younger brother, FRANCIS-GASPARD, exercised his profession as a sculptor for some years with considerable reputation, and obtained a prize from the French academy, but no important works of his are mentioned; he died at Paris in 1759.[1]

ADAM DE MARISCO. See MARISCO.

ADAM (MELCHIOR), a very useful biographer, lived in the 17th century. He was born in the territory of Grotkaw in Silesia, and educated in the college of Brieg, where the dukes of that name, to the utmost of their power, encouraged learning and the reformed religion as professed by Calvin. Here he became a firm Protestant, and was enabled to pursue his studies by the liberality of a person of quality, who had left several exhibitions for young students. He was appointed rector of a college at Heidelberg, where he published his first volume of Illustrious Men in the year 1615. This volume, which consists of philosophers, poets, writers on polite literature, historians, &c. was followed by three others; that which treats of

[1] Biographie Universelle, 1811.—Argenville.

divines was printed in 1619; that of the lawyers came next; and finally, that of the physicians: the two last were published in 1620. All the learned men, whose lives are contained in these four volumes, lived in the 16th, or beginning of the 17th century, and are either Germans or Flemings; but he published, in 1618, the lives of twenty divines of other countries, in a separate volume. All his divines are Protestants. He has given but a few lives, yet the work cost him a great deal of time, having been obliged to abridge the pieces from whence he had materials, whether they were lives, funeral sermons, eulogies, prefaces, or memoirs of families. He omitted several persons who deserved a place in his work, as well as those he had taken notice of; which he accounts for, from the want of proper materials and authorities. The Lutherans were not pleased with him, for they thought him partial; nor will they allow his work to be a proper standard whereby to judge of the learning of Germany. His biographical collections were last published in one vol. fol. at Francfort, under the title, "Dignorum laude Virorum, quos Musa vetat mori, immortalitas." His other works were, 1. "Apographum Monumentorum Heidelbergensium," Heidelberg, 1612, 4to. 2. "Parodiæ et Metaphrases Horatianæ," Francfort, 1616, 8vo. 3. "Notæ in Orationem Julii Cæsaris Scaligeri pro M. T. Cicerone contra Ciceronianum Erasmi," 1618; and he reprinted Erasmus's dialogue "De optimo genere dicendi," 1617. The Oxford catalogue erroneously ascribes to him the history of the churches of Hamburgh and Bremen, which, we have just seen, was the work of Adam de Bremen. His biographical works are, however, those which have preserved his name, and have been of great importance to all subsequent collections. He died in 1622.[1]

ADAM (Nicolas), a French grammarian, born at Paris, in 1716, was the pupil of Louis Le Beau, and many years professor of rhetoric in the college of Lisieux. The duke de Choiseul, who had a friendship for him, sent him to Venice as charge d'affaires to that republic, where he resided twelve years. On his return to France, he published his various elementary treatises, which have been much approved by teachers. 1. "La vraie maniere d'apprendre une Langue quelconque, vivante ou morte, par le moyen de la langue Française," 1787, 5 vols. 8vo, and often reprinted.

[1] Gen. Dict.—Moreri.—Saxii Onomasticon.

This work includes a French, Latin, Italian, English, and German grammar. 2. "Les quatre chapitres, de la Raison, de l'Amour de soi, de l'Amour du prochain, de la Vertu," 1780. Besides these, he published literal translations of Horace, 1787, 2 vols. 8vo. Phædrus, and Dr. Johnson's Rasselas. He died in Paris, 1792, leaving behind him the character of a man of talents, an able linguist, and of amiable manners.[1]

ADAM (ROBERT), an eminent architect, was born in 1728, at the town of Kirkaldy, in Fifeshire, Scotland. He was the second son of William Adam, esq. of Maryburgh, an architect of distinguished merit. He received his education at the university of Edinburgh. The friendships which he formed in that seat of learning were with men of high literary fame, among whom were Mr. Hume, Dr. Robertson, Dr. Adam Smith, and Dr. Ferguson. As he advanced in life, he had the happiness to enjoy the friendship and intimacy of Archibald duke of Argyle, Mr. Charles Townsend, and the celebrated earl of Mansfield. To perfect his taste in the science to which he had devoted himself, he went to Italy, and there studied, for some time, the magnificent remains of antiquity which still adorn that country. He was of opinion, that the buildings of the ancients are, in architecture, what the works of nature are with respect to the other arts; serving as models for our imitation, and standards of our judgment. Scarce any monuments, however, of Grecian or Roman architecture now remain, except public buildings. The private edifices, however splendid and elegant, in which the citizens of Athens and Rome resided, have all perished: few vestiges remaining, even of those innumerable villas with which Italy was crowded, although, in erecting them, the Romans lavished the spoils and riches of the world. Mr. Adam, therefore, considered the destruction of these buildings with particular regret; some incidental allusions in the ancient poets, and occasional descriptions in their historians, conveying ideas of their magnificence, which astonish the artists of the present age. He conceived his knowledge of architecture to be imperfect, unless he should be able to add the observation of a private edifice of the ancients to his study of their public works. He therefore formed the scheme of visiting the ruins of the emperor Dioclesian's

[1] Biographie Universelle.—Dict. Hist.

palace, at Spalatro, in Venetian Dalmatia. To that end, having prevailed on M. Clerisseau, a French artist, to accompany him, and engaged two draughtsmen to assist him in the execution of his design, he sailed from Venice, in June 1757, on his intended expedition, and, in five weeks, he accomplished his object with much satisfaction.

In 1762, he was appointed architect to their majesties. In 1764, he published the result of his researches at Spalatro, in one volume large folio: it was entitled, "Ruins of the Palace of the Emperor Dioclesian, at Spalatro, in Dalmatia." It is enriched with seventy-one plates, executed in the most masterly manner. He had at this time been elected a member of the Royal and Antiquary Societies. In 1768, he resigned his office of architect to their majesties, it being incompatible with a seat in parliament, and he being this year elected representative for the county of Kinross. By this time, in conjunction with his brother James Adam, he had been much employed by the nobility and gentry, both in constructing many noble modern edifices, and in embellishing ancient mansions: and, in 1773, they first began to publish "The Works in Architecture of R. and J. Adam," in numbers, four of which appeared before 1776, and contain descriptions of Sion House, Cane Wood, Luton Park House, and some edifices at Whitehall, Edinburgh, &c. That noble improvement of the metropolis, the *Adelphi*, will long remain an honour to the *brothers;* but, as a speculation, it was not so fortunate. In 1774, however, they obtained an act of Parliament to dispose of the houses by way of lottery.

The many other elegant buildings, public and private, erected in various parts of the kingdom by this ingenious architect, display a great variety of original designs. To the last moment of his life, he evinced an increasing vigour of genius, and refinement of taste: for in the space of one year preceding his death, he designed eight great public works, besides twenty-five private buildings, so various in their style, and so beautiful in their composition, that they have been allowed by the best judges, sufficient of themselves to establish his fame as an architect. His talents, too, extended beyond the line of his own profession; and in his numerous drawings in landscape, we observe a luxuriance of composition, and an effect of light and shadow, which have scarce ever been equalled.

His death, which happened at his house in Albemarle-

street, London, March 3, 1792, was occasioned by the bursting of a blood-vessel in his stomach. His remains were interred, on the 10th of the same month, in the south aile of Westminster Abbey.

His brother JAMES died Oct. 20, 1794, also very eminent as an architect, of which that magnificent range of buildings called Portland-place, afford an undeniable proof.—Most of his other works were executed in conjunction with his brother.[1]

ADAM SCOTUS, a famous Sorbonnic doctor, flourished in the 12th century. This author, who is well known as a monkish writer, and a voluminous author of biography, was born in Scotland, and educated in the monastery of Lindisferne, now called Holy Island, a few miles south of Berwick on Tweed, at that time one of the most famous seminaries of learning in the north of England. He went afterwards to Paris, where he settled several years, and taught school divinity, in the Sorbonne. In his latter years he returned to his native country, and became a monk in the abbey of Melrose, and afterwards in that of Durham, where he wrote the life of St. Columbanus, and the lives of some other monks of the 6th century. He likewise wrote the life of David I. king of Scotland, who died 1153. He died in 1195. His works were printed at Antwerp in fol. 1659.[2]

ADAMANTIUS, a Greek physician and sophist of the fifth century, was originally a Jew, and lived at Alexandria. He then went to Constantinople, and became a Christian. He dedicated to the emperor Constantine a work in two books on Physiognomy, which has descended to our days, and has often been reprinted, particularly in Sylburgius's edition of Aristotle, and among the "Physiognomoniæ veteres, Gr. Lat. cura J. G. Franzii," Altenburgh, 1780, 8vo, a work of great accuracy.[3]

ADAMANUS, or ADAMNANUS, abbot of the monastery of Hey, or Icolmkil, was born in 624, but whether in Scotland or Ireland is uncertain. He appears to have been a man of considerable learning, and, according to Bede, of a peaceable disposition; yet he enforced the discipline of the church with much severity, and partook of the credulity of the times. He died Oct. 23, 704, in the eightieth year of his age. Having hospitably entertained

[1] Gent. Mag. 1792, &c. [2] Cave.—Tanner.
[3] Biographie Universelle.—Fabr. Bibl. Gr.

a French bishop, the latter, who had been in Palestine, communicated such particulars to him, as enabled him to write a description of that country, "De locis Terræ Sanctæ, lib. tres." This was first published by Serrarius, at Ingoldstadt, 1619, and afterwards by Mabillon, "Sæc. Benedict." He wrote also a life of St. Columba, published by Canisius and Surius.[1]

ADAMI (LIONARDO), an ingenious classical scholar, was born Aug. 12, 1690, at Bolsema in Tuscany. When an infant, he was sent to Rome, to his uncle the abbé Andrea Adami, an excellent musician, in the service of cardinal Ottoboni. At eleven years of age, he was placed by the cardinal in a school at Rome, where he made surprising progress in his studies; but, having taken an active part in some disturbances in that school, he fled to Leghorn to escape punishment, and went on board a French privateer. Having experienced numerous vicissitudes in this service, he became tired of a wandering life, and, after an absence of twenty-six months, was forgiven and received by his uncle. He now resumed his studies, applied to the Hebrew, Arabic, and Syriac, but particularly the Greek, of which he acquired a critical knowledge. Such was his reputation, that cardinal Imperiali made him his librarian in 1717; but he did not enjoy the situation long, as he died of a pulmonary complaint, brought on by incessant study, Jan. 9, 1719. His principal work, "Arcadicorum," vol. I. was published at Rome, 1716, 4to, dedicated to cardinal Ottoboni, who defrayed the whole expence. This work contains, in four books, the history of Arcadia, from the earliest times to the reign of Aristocrates, the last king; and is replete with valuable quotations from ancient authors, and learned digressions; which occasioned his friend Facciolati to say, that it was like a city in which there were more foreigners than natives. His untimely death prevented the continuation of it. Among his manuscripts, which he bequeathed to cardinal Imperiali, were a history of Peloponnesus: the works of Libanius, with many additions; a collection of inscriptions, for the most part unpublished, &c.[2]

ADAMS (FITZHERBERT), D. D. a man of learning, and benefactor to the university of Oxford, was born in 1651,

[1] Mackenzie's Scotch writers, vol. I. p. 358.—Cave Hist.—Waræus de Script. Hibern.—Nicolson's Scotch Historical Library.—But principally Tanner.
[2] Biographie Universelle.—Saxii Onomasticon.

and educated at Lincoln College, where he took his master's degree, June 4, 1675; that of bachelor of divinity, Jan. 23; and doctor of divinity, July 3, 1685. He was inducted to the rectory of Waddington, Sept. 29, 1683; and elected rector of Lincoln College, May 2, 1685. The same year he was installed a prebendary of the sixth stall, Durham, was removed to the tenth in 1695, and from that to the eleventh, in 1711. He served the office of vice-chancellor in 1695, and died June 17, 1719. As rector of Lincoln, he held the living of Twiford; and having received £.1500 for renewing the lease, he laid out the whole in beautifying the chapel of his college, and the rector's lodgings. He bequeathed his library also to the college, and was a benefactor to All Saints church, Oxford, where he lies buried, contributing £.200 to purchase a parsonage house. He deserves yet more praise for his activity in promoting discipline and learning during the long time he presided over Lincoln College, and for the excellence of his life, and the urbanity of his manners.[1]

ADAMS (JOHN), D. D. Provost of King's College, Cambridge, was born in London, and educated at Cambridge, where he was admitted of King's College in 1678; took the degree of A. B. 1682, and A. M. 1686. He afterwards travelled into Spain, Italy, France, and Ireland; and in 1687 was presented by the lord chancellor Jeffries to the living of Hickam in Leicestershire. In London, he was lecturer of St. Clement's; rector of St. Alban's Wood-street, in the gift of Eton College; and Rector of St. Bartholomew, presented by Lord Harcourt, the chancellor. He was also a prebendary of Canterbury, chaplain in ordinary to Queen Anne, and in 1708, canon of Windsor. In 1711 he was presented to the living of Hornsey, by Compton, bishop of London; and in the following year elected provost of King's College, which he held until his death in 1719. He was considered as an eloquent preacher, and often employed on public occasions. Fifteen of his sermons were printed from 1695 to 1712.[2]

ADAMS (JOHN), late president of the United States of America, and a political writer of considerable reputation, was descended from one of the families who founded the colony of Massachusets, and was born at Braintree, in that colony, Oct. 19, 1735. Before the revolution which separated

[1] Wood's Colleges and Halls.—Athenæ.—Hutchinson's Durham, vol. II. p. 139.
[2] Alumni Etonenses, p. 48.—Cooke's Preacher's Assistant.

America from Great Britain, he had acquired much reputation in the profession of the law; and on the eve of that event, he published "An essay on canon and feudal Law." He afterwards employed his pen in the American papers, and contributed essentially to widen the breach between the mother country and her colonies. He was still, however, a friend to loyal measures; and when captain Preston was tried for his life, for ordering the soldiers to fire upon a mob, pleaded his cause with spirit and eloquence, and Preston was acquitted. This in some measure injured Mr. Adams's character with the more violent party, but had so little effect on the more judicious, that he was elected a member of Congress in 1774, and re-elected in 1775. He was one of the first to perceive that a cordial reconciliation with Great Britain was impossible; and was therefore one of the chief promoters of the resolution, passed July 4, 1776, declaring the American States free, sovereign, and independent. When, in the course of the war, the States entertained hopes of assistance from the courts of Europe, Mr. Adams was sent, with Dr. Franklin, to that of Versailles, to negociate a treaty of alliance and commerce. On their return, he assisted in forming a constitution for the state of Massachusets. He was then employed by America as her plenipotentiary to the States General of Holland; and contributed not a little to bring on the war between those States and Great Britain. He afterwards went to Paris, and assisted in concluding the general peace. His temperate advice, on this occasion, respecting the loyalists, again alarmed the republican party, who began to consider him as a partizan of England. He was the first ambassador America sent to this country, where, with true republican simplicity, and in a manner suitable to the embarrassed finances of his country; he resided in the first floor of a bookseller in Piccadilly, and afterwards as a lodger in the same street.

Although America had obtained independence, she still required a form of government or constitution adapted to her rank among other nations, and calculated to concentrate the powers of sovereignty. Mr. Adams was among the first who proposed the present form, and was seconded by Washington, Hamilton, and others, who were termed federalists; and the change took place in 1787. Washington was elected president, and Mr. Adams vice-president. But the party in opposition to this measure were not

silenced; and when the French revolution took place, they in general were found to attach themselves to the interests of France, in opposition to those of Great Britain. Mr. Adams, however, pursued his even course, and vindicated his principles and theory in an able publication, entitled, "A defence of the Constitution of Government of the United States of America," 1787—88, 3 vols. 8vo, which he afterwards republished under the title of "History of the principal Republics," 3 vols. 8vo, 1794. The leading idea which runs through this work is, that a mixture of the three powers, the regal, the aristocratical, and the democratical, properly balanced, composes the most perfect form of government, and secures the greatest degree of happiness to the greatest number of individuals.

When Mr. Washington was a second time chosen president, Mr. Adams was again chosen vice-president; and when the former intimated his intention to retire, Mr. Adams was elected his successor, in preference to Mr. Jefferson, who was the idol of the republican or anti-federalist party. At the conclusion of his term of president, Mr. Adams, now advanced in years, retired from public affairs, and died at New York Oct. 2, 1803, aged 68, if our date of his birth be correct, but most of the journals fixed his age at 82. His vigour and independence of mind, firmness and moderation, have placed him in the first rank of American statesmen; and his death was justly considered as a public loss.[1]

ADAMS (RICHARD), M. A. an English Non-conformist, of a Cheshire family, was originally educated at Cambridge, where he was admitted M. A. in 1644. He afterwards went to Oxford, then in the power of the Parliament army, and was admitted a student at Brasen-nose college in 1646, when about 20 years of age; and soon after obtained a fellowship. In 1655, he left his fellowship, and was presented to the living of St. Mildred's, Bread-street, London, where he continued until he was ejected for nonconformity, in 1662. He afterwards preached, as he had opportunity, to a small congregation in Southwark, and died in 1684, at Hoxton. His only original works are, some Sermons in the collection called the Morning Exercise at Cripplegate, and a Sermon at the funeral of Henry Hurst; but he assisted in the publication of some of his

[1] Various public journals—and a sketch in Morse's American Geography.

brother's, Mr. T. Adams, works, and those of Mr. Charnock; and he compiled the commentary on Philippians and Colossians in Poole's bible. He appears to have been an able scholar, a pious and indefatigable preacher, and a man of moderate sentiments in public affairs.[1] There was another of both his names ejected from the living of Humberstone, in Leicestershire, afterwards an Anabaptist teacher in London.[1]

ADAMS (THOMAS), brother to the above, became also a student of Brasen-nose college, Oxford, in July 1649, and was made fellow in June 1652. He performed all his college exercises with approbation, and was much esteemed for his learning, piety, diligence, and good-humour, and very much employed as a tutor. He was ejected in 1662 from the university, and resided for a considerable time in the family of sir Samuel Jones, and afterwards was chaplain to the countess dowager of Clare. He wrote a few practical tracts on the "Principles of Religion," and one on the controversy between the Church and the Dissenters. He died Dec. 11, 1670.[2]

ADAMS (SIR THOMAS), citizen and lord mayor of London, was a man highly esteemed for his prudence and piety, his loyalty and sufferings, and his acts of munificence: he was born in 1586, at Wem, in Shropshire, educated in the university of Cambridge, and (Fuller says) bred a draper in London. In 1609, he was chosen sheriff, when he gave a striking proof of his public spirit, by immediately giving up his business, and applying himself wholly to public affairs. He made himself complete master of the customs and usages, rights and privileges of the city of London, and succeeded to every honour his fellow-citizens had in their power to bestow. He was chosen master of the drapers' company, alderman, and president of St. Thomas's hospital, which institution he probably saved from ruin, by discovering the frauds of a dishonest steward. He was often returned member of parliament; but the violent politics of the times would not permit him to sit there. In 1645 he was elected lord mayor of London, in which office he gave a shining example of disinterestedness, by declining the advantages usually made by the sale of places which become vacant. His loyalty to Charles I. was so well known, that

[1] Calamy.—Wood's Ath. Ox.—Funeral Sermon by Howe.—Crosby's Hist. of Baptists, vol. III. p. 37.—Nichols's Leicestershire, vol. III. p. 275.
[2] Wood's Fasti, vol. II.—Calamy.

his house was searched by the republican party, to find the king there; and he was the next year committed to the Tower by the same party, and detained there some time. However, at length he became the oldest alderman upon the bench, and was consequently dignified with the honourable title of father of the city. His affection for his prince was so great, that during the exile of Charles II. he remitted him 10,000*l.*

When the restoration of the king was agreed on, Mr. Adams, then 74 years of age, was deputed by the city to accompany General Monk to Breda in Holland, to congratulate and accompany the king home. For his signal services the king knighted him at the Hague; and soon after the restoration advanced him to the dignity of a baronet, on the 13th of June, 1661.

His merit, as a benefactor to the public, is highly conspicuous: he gave the house of his nativity, at Wem, as a free-school to the town, and liberally endowed it; he founded an Arabic professorship at Cambridge; both which took place before his death. By desire of his friend, Mr. Wheelock, fellow of Clare-hall, he was at the expence of printing the gospels in Persian, and sending them into the east. He was equally benevolent in private as in public life; and, although he suffered great losses in his estate, he gave liberally in legacies to the poor of many parishes, to hospitals, and ministers' widows. He was particularly distinguished for his Christian patience and fortitude in adversity.

In his latter years he was much afflicted with the stone, which hastened his end; he died Feb. 24, 1667, at 81 years of age. The stone was taken from the body, and was of such extraordinary magnitude as to weigh 25 ounces, and is preserved in the laboratory at Cambridge. He felt no reluctance at the approach of his dissolution, and seemed perfectly prepared for death, often saying "*Solum mihi superest sepulchrum*,"—All my business is to fit me for the grave. His funeral sermon was preached by Dr. Hardy, at St. Catharine Cree Church, before his children and many of his relations. His descendants enjoyed the title down to the late sir Thomas Adams, who died a captain in the royal navy.[1]

[1] Biog. Britannica.—Fuller's Worthies.—Wilford's Memorials.—Peck's Desiderata, vol. II.

ADAMS (WILLIAM), D. D. master of Pembroke College, Oxford, was born at Shrewsbury in 1707, of a Shropshire family, and at the early age of thirteen was entered of Pembroke college, where he took his master's degree, April 18, 1727, and obtained a fellowship. It has generally been reported, that he was afterwards tutor to the celebrated Dr. Samuel Johnson; but Dr. Adams very handsomely contradicted this report, by saying, that had Johnson returned to College after Jordan's (his tutor's) death, he might have been his tutor: "I was his nominal tutor, but he was above my mark." A friendship, however, commenced between them, which lasted during the life of Dr. Johnson, to whose memory Dr. Adams did ample justice.

In 1732, he was presented to the curacy, or, as usually called, the vicarage of St. Chad's in Shrewsbury, and on this occasion quitted the college. In 1756 he visited Oxford, and took his degrees of B. D. and D. D. and then went back to Shrewsbury, where he discharged the duties of his ministry with exemplary assiduity, patience, and affection; and contributed a very active part in the foundation of the Salop infirmary, and in promoting its success. The year before he went last to Oxford, he was presented to the rectory of Counde in Shropshire, by Mrs. Elizabeth Cressett of that place, and retained it during his life. In 1775, about 43 years after he left college, Dr. Ratcliffe, master of Pembroke college, died; and although Dr. Adams had outlived almost all his contemporaries, the gentlemen of the college came to a determination to elect him, a mark of respect due to his public character, and highly creditable to their discernment. He accordingly became master of Pembroke, July 26, 1775, and in consequence obtained a prebend of Gloucester, which is attached to that office. He now resigned the living of St. Chad, to the lasting regret of his hearers, as well as of the inhabitants at large, to whom he had long been endeared by his amiable character, and pious attention to the spiritual welfare of his flock. He was soon after made archdeacon of Llandaff. Over the college he presided with universal approbation, and engaged the affections of the students by his courteous demeanour and affability, mixed with the firmness necessary for the preservation of discipline. In his apartments here, he frequently cheered the latter days of his old friend Dr. Johnson, whom he survived but a few years; dying at his prebendal house at Gloucester, Jan. 13, 1789, aged 82. He was interred in Gloucester cathedral, where a monument was erected,

with an inscription, which celebrates his ingenuity, learning, eloquence, piety, and benevolence. Dr. Adams married Miss Sarah Hunt, by whom he left a daughter, married, in 1788, to B. Hyatt, esq. of Painswick, in Gloucestershire, who died July, 1810.

Dr. Adams's first publications were three occasional sermons, printed 1741, 1742, 1749; but his principal work was an "Essay on Hume's Essay on Miracles," 8vo, 1752, which was long considered as one of the ablest answers that appeared to Mr. Hume's sophistry, and was distinguished for acuteness, elegance, and urbanity of style. Hume, whom he once met in London, acknowledged that he had treated him much better than he deserved. This work was followed by other occasional sermons, which the author collected into a volume, and published in 1777. One only of these sermons involved him in a controversy. It was entitled "On true and false Doctrine," preached at St. Chad's Sept. 4, 1769, and touched upon some of the principles of the Methodists, in consequence of Dr. Adams having lent his pulpit to the Rev. William Romaine, who had there preached a sermon, the tendency of which our author thought it his duty to counteract. This produced a series of pamphlets between the friends of the respective parties; but it is somewhat singular that neither our author nor Mr. Romaine took any part in the controversy, nor did Mr. Romaine publish the sermon which had occasioned it. The dispute turned principally on the degree of Calvinism to be found in the Articles, &c. of the Church of England.[1]

ADAMSON (PATRICK), a Scottish prelate, archbishop of St. Andrew's. He was born 1543, in the town of Perth, where he received the rudiments of his education, and afterwards studied philosophy, and took his degree of M. A. at the university of St. Andrew's. In the year 1566 he set out for Paris, as tutor to a young gentleman. In the month of June in the same year, Mary queen of Scots being delivered of a son, afterwards James VI. of Scotland, and first of England, Mr. Adamson wrote a Latin poem on the occasion, in which he styled him king of England and France. This proof of his loyalty involved him in some difficulties, causing him to be arrested in France, and confined for six months; but he escaped by the intercession of queen Mary, and some of the principal nobility. As

[1] Gent. Mag. 1789; and private information.—Boswell's Life of Johnson.

soon as he recovered his liberty, he retired with his pupil to Bourges. He was in this city during the massacre at Paris; and, the same bloody persecuting spirit prevailing amongst the Catholics at Bourges as at the metropolis, he lived concealed for seven months at a public-house, the master of which, upwards of 70 years of age, was thrown from the top of the building, and had his brains dashed out, for his charity to heretics. Whilst Mr. Adamson lay thus in his sepulchre, as he called it, he wrote his Latin poetical version of the book of Job, and his tragedy of Herod, in the same language. In 1573, he returned to Scotland; and, having entered into holy orders, became minister of Paisley. In 1575, he was appointed one of the commissioners, by the general assembly, to settle the jurisdiction and policy of the church; and the following year he was named, with Mr. David Lindsay, to report their proceedings to the earl of Moreton, then regent. About this time, the earl made him one of his chaplains, and, on the death of bishop Douglas, promoted him to the archiepiscopal see of St. Andrew's, a dignity which brought upon him great trouble and uneasiness; for he was extremely obnoxious to the Presbyterian party, and many inconsistent absurd stories were propagated about him. Soon after his promotion, he published his Catechism in Latin verse, a work highly approved, even by his enemies; who, nevertheless, continued to persecute him with great violence. In 1578, he submitted himself to the general assembly, which procured him peace but for a very little time; for, the year following, they brought fresh accusations against him. In the year 1582, being attacked with a grievous disease, in which the physicians could give him no relief, he happened to take a simple medicine from an old woman, which did him service. The woman, whose name was Alison Pearsone, was immediately charged with witchcraft, and committed to prison; but escaped out of her confinement: however, about four years afterwards, she was again found, and burnt for a witch. In 1583, king James came to St. Andrew's; and the archbishop, being much recovered, preached before him, and disputed with Mr. Andrew Melvil, in presence of his Majesty, with great reputation, which drew upon him fresh calumny and persecution. The king, however, was so well pleased with him, that he sent him ambassador to queen Elizabeth, at whose court he resided for some years. His conduct, during his

embassy, has been variously reported by different authors. Two things he principally laboured, viz. the recommending the king, his master, to the nobility and gentry of England, and the procuring some support for the episcopal party in Scotland. By his eloquent preaching he drew after him such crowds of people, and raised in their minds such a high idea of the young king, his master, that queen Elizabeth forbade him to enter the pulpit during his stay in her dominions. In 1584 he was recalled, and sat in the parliament held in August at Edinburgh. The Presbyterian party were still very violent against the archbishop. A provincial synod was held at St. Andrew's in April 1586; where the archbishop was accused and excommunicated: he appealed to the king and the states, but this availed him but little; for the mob being excited against him, it became dangerous to appear in public in the city of St. Andrew's. At the next general assembly, a paper being produced, containing the archbishop's submission, he was absolved from the excommunication. In 1588, fresh accusations were brought against him. The year following, he published the Lamentations of the prophet Jeremiah, in Latin verse, which he dedicated to the king, complaining of his hard usage. In the latter end of the same year, he published a translation of the Apocalypse in Latin verse, and a copy of Latin verses, addressed also to his Majesty, when he was in great distress. The king, however, was so far from giving him assistance, that he granted the revenue of his see to the duke of Lenox: so that the remaining part of this prelate's life was very wretched; he having hardly subsistence for his family, notwithstanding his necessities compelled him to deliver to the assembly a formal recantation of all his opinions concerning church government. He died in 1591. His works were printed in a 4to volume in London in 1619, with his Life by Thomas Volusenus, or Wilson. Besides the contents of this volume, our author wrote many things which were never published: such as, six books on the Hebrew republick, various translations of the prophets into Latin verse, Prælections on St. Paul's Epistles to Timothy, various apologetical and funeral orations; and, what deserves most to be regretted, a very candid history of his own times. His character has been variously represented, as may be seen in Calderwood and Spotiswood's Histories, Mackenzie's Lives of Scottish Authors, and the last edition of the Biographia Britannica.

He appears to have been one of those men of whom no just estimate can be formed, without taking into the account the distraction of the times in which he lived.

ADANSON (MICHEL), an eminent French naturalist, was born at Aix in Provence, April 7, 1727. His father, of Scotch origin, appears to have been in the service of Vintimille, then archbishop of that city. When the latter was translated to the see of Paris, Adanson was brought thither at three years of age, educated with great care, and soon gave proofs of uncommon application. As he was small of stature, he appeared much younger than he was; and, when he carried off the university prizes, many jokes were passed upon him. Needham, however, the celebrated naturalist, known by his microscopical discoveries, happening to be a witness of his success, presented him with a microscope; adding, that one who knew the works of men so well ought to study those of nature. This circumstance first induced him to study natural history, but without neglecting the usual course pursued in the university of Paris. In natural history, Reaumur and Bernard de Jussieu, were his guides, and he divided his time between the royal gardens and the museums of these learned men; and, when the system of Linnæus began to be published, it afforded him new matter for speculation. His parents had intended him for the church, and had procured him a prebend; but such was his thirst for general science, that he resigned it, and determined to travel into some country not usually visited or described. Senegal was the first object of his choice, thinking that its unhealthy climate had prevented its being visited by any other naturalist. Accordingly, he set out in 1748, in the 21st year of his age; and, after visiting the Azores and the Canaries, landed on the island of Goree, on the coast of Senegal; where he made a vast collection of specimens, animal, vegetable, and mineral, which he classified and described in a manner which he thought an improvement on the systems of Tournefort and Linnæus. He extended his researches also to the climate, geography, and manners of the people. He was engaged in this employment for five years, entirely at his own expence; and, in 1757, published the result in his "Histoire naturelle de Senegal," 4to; an abridged translation of which, very ill executed, was published in London, 1759, 8vo. His classification of the Testacea, in this work, is universally allowed to be new

and ingenious. In 1756, soon after his return, having been elected a corresponding member of the Academy of Sciences, he read a paper on the Baobab, or calabash tree, an enormous vegetable, that had almost been accounted fabulous; and afterwards, a history of the tree which produces Gum Arabic. He would not, however, perhaps, have proceeded in these studies, had it not been for the generous encouragement afforded him by M. de Bombarde, a zealous patron of science. This induced him to publish his "Familles des Plantes," 2 vols. 8vo, 1763, a work of vast information, and which would have created a new revolution in the botanical world, had not the genius of Linnæus been predominant. But, although this work was neglected at the time, discoveries have since been advanced as new, which are to be found in it. About five years after, he determined to give a new edition, and had made the necessary corrections, and many additions; but, while employed on this, he conceived the more extensive plan of a complete Encyclopædia, and he was persuaded that Lewis XV. would encourage such an undertaking. Flattered by this hope, he devoted his whole time to the collection of materials. In 1775, having got together an immense quantity, he submitted them to the Academy, under the title of an account of his manuscripts and plates, from 1771 to 1775, arranged according to the method he discovered when at Senegal, in 1749. These consisted of, 1. The universal order of Nature, in 27 vols. 8vo. 2. The natural history of Senegal, 8 vols. 8vo. 3. A course of natural history. 4. An universal vocabulary of natural history, one vol. fol. of 1000 pages. 5. A dictionary of natural history. 6. Forty thousand figures, and as many specimens of objects already known. 7. A collection of thirty-four thousand specimens of his own collection. It may easily be conceived that the academicians were astonished at this proposal; but the committee, appointed to examine his labours, did not find the collection equally valuable in all its branches, and, therefore, he did not meet with the encouragement he expected. His intention was to have published the entire work at once; but it was thought that, if he had published it in parts, he might probably have been successful. He published, however, a second edition of his "Families of the Plants," which is, in fact, an encyclopædia of botany. After this, he published no considerable work, but furnished some papers for

the Academy, which have not been printed, and wrote the articles on exotics in the Supplement to the Encyclopædia. In 1753, he laid before the French East India Company the plan of forming on the coast of Africa a colony, where all sorts of colonial produce might be cultivated, without enslaving the Negroes. This first effort, however, to procure the abolition of the slave-trade was not then attended to. In 1760, indeed, when the English were in possession of Senegal, they made him very liberal offers to communicate his plan, which he refused, from a love for his own country. He was equally disinterested in refusing the princely offers made, in 1760, by the emperor of Germany, and, in 1766, by Catherine of Russia, and, lastly, by the king of Spain, if he would reside in their dominions. In France, however, he frequently travelled into various parts, in pursuit of his favourite science.

In 1759, he was appointed royal censor; and the emoluments of this place, that of academician, and the pensions successively conferred upon him, might have rendered him easy in his circumstances, had he not expended the whole in collecting materials for the vast plan abovementioned. At length, the Revolution stripped him of all; and, what hurt him more, his garden, on which he had bestowed so much pains, was pillaged. When the Institute was formed, he was invited to become a member; but he answered that he could not accept the invitation, "as he had no shoes." The minister of the interior, however, procured him a pension, on which he subsisted until his death, August 3, 1806, after an illness of six months, which confined him to his bed. He left behind him an immense number of manuscripts, and a new edition of his Families of the Plants is now preparing for the press by M. Du-Petit Thouars, whose account of his life is here abridged. According to M. Thouars, Adanson was a man of many excellent qualities, an indefatigable student and collector, but careless of dress and manners, and not a little conceited. Although in his seventy-ninth year, when on his death bed, he amused himself with the hopes of recovery, and of publishing his grand encyclopædia. In his opinions, and particularly where he differed with Linnæus, he was most obstinately tenacious; and gave a curious proof in his own case. Bernard de Jussieu, pleased with his account of the Baobab, would have named that genus the Adansona; but Adanson would not allow it, because Linnæus

honoured botanists with such names; whereas his plan was to give to new plants the name of the country which produced them in preference to every other. Stoever informs us that Linnæus said of Adanson, "he is either mad or intoxicated;" but Haller thought him a "rival worthy of Linnæus."[1]

ADDINGTON (STEPHEN), D. D. a dissenting clergyman of considerable learning, was born at Northampton, June 9, 1729, and was educated under Dr. Doddridge, whose manner in the pulpit he closely followed for many years. After being admitted to preach, he removed in 1750, to Spaldwick in Huntingdonshire; where, in 1752, he married miss Reymes of Norwich, a lady who died in 1811, at a very advanced age. A few weeks after his marriage, he was called to be minister of a congregation of dissenters at Market Harborough, Leicestershire. His receiving this appointment was owing to a singular occurrence in the history of popular elections. Two candidates had appeared who divided the congregation so equally that a compromise was impossible, unless by each party giving up their favourite, and electing a third candidate, if one could be found agreeable to all. At this crisis Mr. Addington was recommended, and unanimously chosen. In this place he remained about thirty years, and became highly popular to his increasing congregation by the pious discharge of his pastoral duties, and by his conciliatory manners. In 1758 he opened his house for the reception of pupils to fill up a vacancy in the neighbourhood of Harborough, occasioned by the rev. Mr. Aikin's removal to Warrington. This scheme succeeded; and for many years he devoted nine hours each day to the instruction of his pupils, and compiled several books for their improvement; as, 1. "A system of Arithmetic," 2 vols. 8vo. 2. "The Rudiments of the Greek tongue," 1761, 12mo. 3. "Eusebes to Philetus; or Letters from a Father to his Son, on a devout temper and life," 1761, 12mo. 4. "Maxims religious and prudential, with a Sermon to young People," 12mo. 5. "The Youth's Geographical Grammar," 1770, 8vo. 6. "Dissertation on the religious knowledge of the ancient Jews and Patriarchs; to which is annexed a specimen of a Greek and English Concordance," 1757, 4to; which he had a design of completing, if his health and time had per-

[1] Biographie Universelle—Stoever's Life of Linnæus.

mitted. He published also, partly in the country, and partly in London, some occasional funeral and other sermons; two tracts on infant baptism; a collection of psalm tunes, and another of anthems; and his most popular work, "The Life of St. Paul the Apostle," 1784, 8vo.—At length, in 1781 he received an invitation to become pastor of the congregation in Miles's-lane, Cannon-street; and soon after his removal thither was chosen tutor of a new dissenting academy at Mile-end, where he resided until his growing infirmities, occasioned by several paralytic strokes, obliged him to relinquish the charge. He continued, however, in the care of his congregation till within a few months of his decease, when, from the same cause, he was compelled to discontinue his public services. He died Feb. 6, 1796, at his house in the Minories. In London he was neither so successful or popular as in the country; and his quitting Harborough after so long a residence appears to have displeased his friends, without adding to his usefulness among his new connections.[1]

ADDISON (LANCELOT), son of Lancelot Addison a clergyman, born at Mauldismeaburne in the parish of Crosby Ravensworth in Westmoreland, in 1632, was educated at the grammar school of Appleby, and afterwards sent to Queen's college, Oxford, upon the foundation. He was admitted B. A. Jan. 25, 1654, and M. A. July 4, 1657. As he now had greatly distinguished himself in the university, he was chosen one of the terræ filii for the act celebrated in 1658; but, his oration abounding in personal satire against the ignorance, hypocrisy, and avarice of those then in power, he was compelled to make a recantation, and to ask pardon on his knees. Soon after he left Oxford, and retired to Petworth in Sussex, where he resided till the restoration. The gentlemen of Sussex having recommended him to Dr. King, bishop of Chester, as a man who had suffered for his loyalty and attachment to the constitution of church and state; the bishop received him kindly, and in all probability would have preferred him, had he not, contrary to his lordship's approbation, accepted of the chaplainship at Dunkirk; where he continued till 1662, when, the place being delivered up to the French, he returned to England. The year following he went chaplain to the garrison at Tangier, where he resided some

[1] Theological and Protestant Dissenters Magazine, vol. III.—Gent. Mag. 1796.

years; and came back to England in 1670, with a resolution to return to Tangier. He was appointed chaplain in ordinary to his majesty soon after his coming over; but had no thoughts, however, of quitting his chaplainship at Tangier, until it was conferred upon another, by which Mr. Addison became poor in his circumstances. In this situation of his affairs, a gentleman in Wiltshire bestowed on him the rectory of Milston, in Wilts, worth about 120*l. per annum.* Soon after he was also made prebendary of Minor pars altaris, in the cathedral of Sarum; and took the degrees of B. and D. D. at Oxford, July 6, 1675. His preferments, though not very considerable, enabled him to live in the country with great decency and hospitality; and he discharged his duty with a most conscientious diligence. In 1683 the commissioners for ecclesiastical affairs, in consideration of his former service at Tangier, conferred upon him the deanry of Lichfield, in which he was installed July 3; was collated to the archdeaconry of Coventry Dec. 8, 1684, and held it with his deanry in commendam. In the convocation, which met Dec. 4, 1689, dean Addison was one of the committee appointed by the lower house to acquaint the lords, that they had consented to a conference on the subject of an address to the king. He died April 20, 1703, and was buried in the church-yard of Lichfield, at the entrance of the west door, with the following epitaph: "Hic jacet Lancelotus Addison, S. T. P. hujus ecclesiæ decanus, necnon archidiaconus Coventriæ, qui obiit 20 die Aprilis, ann. Dom. 1703, ætatis suæ 71." He was twice married; first to Jane, daughter of Nathaniel Gulston, esq., and sister to Dr. William Gulston, bishop of Bristol, by whom he had, Jane, who died in her infancy; Joseph, of whom in the next article; Gulston, who died governor of Fort St. George in the East Indies; Dorothy, married first to Dr. Sartre, prebendary of Westminster, secondly to Daniel Combes, esq.; Anne, who died young; and Lancelot, fellow of Magdalen college, Oxford, an able classical scholar.

Dean Addison published, 1. "West Barbary, or a short narrative of the revolutions of Fez and Morocco," 1671, 8vo. 2. "The present State of the Jews (more particularly relating to those in Barbary), wherein is contained an exact account of their customs secular and religious, &c." 1675, 8vo. 3. "The primitive Institution, or a seasonable discourse of Catechizing." 4. "A modest plea for

the Clergy," 1677, 8vo. 5. "The first state of Mahometism, or an account of the Author and doctrine of that imposture," 1678, 8vo; reprinted afterwards under the title of "The Life and Death of Mahomet." 6. "An introduction to the Sacrament, 1681; reprinted in 1686 with the addition of "The Communicant's Assistant." 7. "A discourse of Tangier, under the government of the earl of Tiviot," 4to, 1685, second edition. 8. "ΧΡΙΣΤΟΣ ΑΤΤΟΘΕΟΣ, or an historical account of the heresy denying the Godhead of Christ;" one of the best books that had then appeared on the subject. 9. "The Christian's daily Sacrifice, on Prayer," 1698, 12mo. 10. "An account of the Millenium, the genuine use of the two Sacraments, &c." And some have attributed to him "The Catechumen; or an account given by a young Person to a Minister of his knowledge in Religion, &c." 1690, 12mo; but this appears to have been only recommended by him and Dr. Scot.[1]

ADDISON (JOSEPH), son of Dr. Addison mentioned in the last article, and one of the most illustrious ornaments of his time, was born May 1, 1672, at Milston near Ambrosbury, Wiltshire, where his father was rector. Appearing weak and unlikely to live, he was christened the same day. Mr. Tyers says, that he was laid out for dead as soon as he was born. He received the first rudiments of his education at the place of his nativity, under the rev. Mr. Naish; but was soon removed to Salisbury, under the care of Mr. Taylor; and thence to Lichfield, where his father placed him for some time, probably not long, under Mr. Shaw, then master of the school there. From Lichfield he was sent to the Charter-house, where he pursued his juvenile studies under the care of Dr. Ellis, and contracted that intimacy with sir Rich. Steele, which their joint labours have so effectually recorded. In 1687 he was entered of Queen's college in Oxford; where, in 1689, the accidental perusal of some Latin verses gained him the patronage of Dr. Lancaster, by whose recommendation he was elected into Magdalen college as demy. Here he took the degree of M. A. Feb. 14, 1693; continued to cultivate poetry and criticism, and grew first eminent by his Latin compositions, which are entitled to particular praise, and seem to have had much of his fondness; for he collected a second volume of

[1] Biog. Britannica—Ath. Ox. vol. II. p. 970.

the Musæ Anglicanæ, perhaps for a convenient receptacle; in which all his Latin pieces are inserted, and where his poem on the Peace has the first place. He afterwards presented the collection to Boileau, who from that time conceived an opinion of the English genius for poetry. In his 22d year he first shewed his power of English poetry, by some verses addressed to Dryden; and soon afterwards published a translation of the greater part of the fourth Georgic upon Bees. About the same time he composed the arguments prefixed to the several books of Dryden's Virgil; and produced an essay on the Georgics, juvenile, superficial, and uninstructive, without much either of the scholar's learning or the critic's penetration. His next paper of verses contained a character of the principal English poets, inscribed to Henry Sacheverell, who was then, if not a poet, a writer of verses; as is shewn by his version of a small part of Virgil's Georgics, published in the Miscellanies, and a Latin encomium on queen Mary, in the Musæ Anglicanæ. At this time he was paying his addresses to Sacheverell's sister. These verses exhibit all the fondness of friendship; but, on one side or the other, friendship was too weak for the malignity of faction. In this poem is a very confident and discriminative character of Spenser, whose work he had then never read. It is necessary to inform the reader, that about this time he was introduced by Congreve to Montague, then chancellor of the exchequer: Addison was now learning the trade of a courtier, and subjoined Montague as a poetical name to those of Cowley and of Dryden. By the influence of Mr. Montague, concurring with his natural modesty, he was diverted from his original design of entering into holy orders. Montague alleged the corruption of men who engaged in civil employments without liberal education; and declared, that, though he was represented as an enemy to the church, he would never do it any injury but by withholding Addison from it. Soon after, in 1695, he wrote a poem to king William, with a kind of rhyming introduction addressed to lord Somers. King William had no regard to elegance or literature; his study was only war; yet by a choice of ministers whose disposition was very different from his own, he procured, without intention, a very liberal patronage to poetry. Addison was caressed both by Somers and Montague. In 1697 he wrote his poem on the peace of Ryswick, which he dedicated to Montague, and which was afterwards called by

Smith "the best Latin poem since the Æneid." Having yet no public employment, he obtained in 1699 a pension of 300*l.* a year, that he might be enabled to travel. He staid a year at Blois, probably to learn the French language; and then proceeded in his journey to Italy, which he surveyed with the eyes of a poet. While he was travelling at leisure, he was far from being idle; for he not only collected his observations on the country, but found time to write his Dialogues on Medals, and four acts of Cato. Such is the relation of Tickell. Perhaps he only collected his materials, and formed his plan. Whatever were his other employments in Italy, he there wrote the letter to lord Halifax, which is justly considered as the most elegant, if not the most sublime, of his poetical productions. But in about two years he found it necessary to hasten home; being, as Swift informs us, "distressed by indigence, and compelled to become the tutor of a travelling squire." At his return he published his travels, with a dedication to lord Somers. This book, though a while neglected, is said in time to have become so much the favourite of the publick, that before it was reprinted it rose to five times its price. When he returned to England in 1702, with a meanness of appearance which gave testimony to the difficulties to which he had been reduced, he found his old patrons out of power; but he remained not long neglected or useless. The victory at Blenheim 1704 spread triumph and confidence over the nation; and lord Godolphin, lamenting to lord Halifax that it had not been celebrated in a manner equal to the subject, desired him to propose it to some better poet. Halifax named Addison; who, having undertaken the work, communicated it to the treasurer, while it was yet advanced no further than the simile of the angel, and was immediately rewarded by succeeding Mr. Locke in the place of commissioner of appeals. In the following year he was at Hanover with lord Halifax; and the year after was made under-secretary of state, first to sir Charles Hedges, and in a few months more to the earl of Sunderland. About this time the prevalent taste for Italian operas inclining him to try what would be the effect of a musical drama in our own language; he wrote the opera of Rosamond, which, when exhibited on the stage, was either hissed or neglected; but, trusting that the readers would do him more justice, he published it, with an inscription to the duchess of Marlborough. His reputation had been

somewhat advanced by The Tender Husband, a comedy, which Steele dedicated to him, with a confession that he owed to him several of the most successful scenes. To this play Addison supplied a prologue. When the marquis of Wharton was appointed lord lieutenant of Ireland, Addison attended him as his secretary; and was made keeper of the records in Bermingham's tower, with a salary of 300*l.* a year. The office was little more than nominal, and the salary was augmented for his accommodation. When he was in office, he made a law to himself, as Swift has recorded, never to remit his regular fees in civility to his friends: —"I may have a hundred friends; and if my fee be two guineas, I shall by relinquishing my right lose 200 guineas, and no friend gain more than two." He was in Ireland when Steele, without any communication of his design, began the publication of the Tatler; but he was not long concealed: by inserting a remark on Virgil, which Addison had given him, he discovered himself. Steele's first Tatler was published April 22, 1709, and Addison's contribution appeared May 26. Tickell observes, that the Tatler began and was concluded without his concurrence. This is doubtless literally true; but the work did not suffer much by his unconsciousness of its commencement, or his absence at its cessation; for he continued his assistance to Dec. 23, and the paper stopped on Jan. 2. He did not distinguish his pieces by any signature.

To the Tatler, in about two months, succeeded the Spectator; a series of essays of the same kind, but written with less levity, upon a more regular plan, and published daily. Dr. Johnson's account of these essays, and of the rise of periodical papers is too valuable to be omitted here. "To teach the minuter decencies and inferior duties, to regulate the practice of daily conversation, to correct those depravities which are rather ridiculous than criminal, and remove those grievances which, if they produce no lasting calamities, impress hourly vexation, was first attempted in Italy by Casa in his Book of Manners, and Castiglione in his Courtier, two books yet celebrated in Italy for purity and elegance.

"This species of instruction was continued, and perhaps advanced, by the French; among whom La Bruyere's Manners of the Age, though written without connection, deserves great praise. Before the Tatler and Spectator, if the writers for the theatre are excepted, England had no

masters of common life. No writers had yet undertaken to reform either the savageness of neglect, or the impertinence of civility; to teach when to speak, or to be silent; how to refuse, or how to comply. We wanted not books to teach us more important duties, and to settle opinions in philosophy or politics; but an *arbiter elegantiarum*, a judge of propriety, was yet wanting, who should survey the track of daily conversation, and free it from thorns and prickles, which tease the passer, though they do not wound him. For this purpose nothing is so proper as the frequent publication of short papers, which we read not as study but amusement. If the subject be slight, the treatise likewise is short. The busy may find time, and the idle may find patience.

"The Tatler and Spectator reduced, like Casa, the unsettled practice of daily intercourse to propriety and politeness; and, like La Bruyere, exhibited the characters and manners of the age.

"But to say that they united the plans of two or three eminent writers, is to give them but a small part of their due praise; they superadded literature and criticism, and sometimes towered far above their predecessors, and taught, with great justness of argument and dignity of language, the most important duties and sublime truths."

The year 1713, in which Cato came upon the stage, was the grand climacteric of Addison's reputation. Upon the death of Cato, he had, as is said, planned a tragedy in the time of his travels, and had for several years the four first acts finished, which were shewn to such as were likely to spread their admiration. By a request, which perhaps he wished to be denied, he desired Mr. Hughes to add a fifth act. Hughes supposed him serious; and, undertaking the supplement, brought in a few days some scenes for his examination; but he had in the mean time gone to work himself, and produced half an act, which he afterwards completed, but with brevity irregularly disproportionate to the foregoing parts. The great, the important day came on, when Addison was to stand the hazard of the theatre. That there might, however, be left as little to hazard as was possible, on the first night Steele, as himself relates, undertook to pack an audience. The danger was soon over. The whole nation was at that time on fire with faction. The whigs applauded every line in which liberty was mentioned, as a satire on the tories; and the tories

echoed every clap, to shew that the satire was unfelt. When it was printed, notice was given that the queen would be pleased if it was dedicated to her; "but as he had designed that compliment elsewhere, he found himself obliged," says Tickell, "by his duty on the one hand, and his honour on the other, to send it into the world without any dedication."

At the publication the wits seemed proud to pay their attendance with encomiastic verses. The best are from an unknown hand, which will perhaps lose somewhat of their praise when the author is known to be Jeffreys. Cato had yet other honours. It was censured as a party play by a scholar of Oxford, and defended in a favourable examination by Dr. Sewel. It was translated by Salvini into Italian, and acted at Florence; and by the jesuits of St. Omer's into Latin, and played by their pupils. While Cato was upon the stage, another daily paper, called the Guardian, was published by Steele; to which Addison gave great assistance. Of this paper nothing is necessary to be said, but that it found many contributors, and that it was a continuation of the Spectator, with the same elegance, and the same variety, till some unlucky spark from a tory paper set Steele's politics on fire, and wit at once blazed into faction. He was soon too hot for neutral topics, and quitted the Guardian to write the Englishman. The papers of Addison are marked in the Spectator by one of the letters in the name of Clio, and in the Guardian by a hand. Many of these papers were written with powers truly comic, with nice discrimination of characters, an accurate observation of natural or accidental deviations from propriety; but it was not supposed that he tried a comedy on the stage, till Steele, after his death, declared him the author of "The Drummer;" this however he did not know to be true by any cogent testimony; for when Addison put the play into his hands, he only told him it was the work of a gentleman in the company; and when it was received, as is confessed, with cold disapprobation, he was probably less willing to claim it. Tickell omitted it in his collection; but the testimony of Steele, and the total silence of any other claimant, have determined the public to assign it to Addison, and it is now printed with his other poetry. Steele carried "The Drummer" to the playhouse, and afterwards to the press, and sold the copy for 50 guineas. To the opinion of Steele may be added the proof supplied by

the play itself, of which the characters are such as Addison would have delineated, and the tendency such as Addison would have promoted. He was not all this time an indifferent spectator of public affairs. He wrote, as different exigencies required, in 1707, "The present state of the War, and the necessity of an augmentation;" which, however judicious, being written on temporary topics, and exhibiting no peculiar powers, has naturally sunk by its own weight into neglect. This cannot be said of the few papers intituled "The Whig Examiner," in which is exhibited all the force of gay malevolence and humorous satire. Of this paper, which just appeared and expired, Swift remarks, with exultation, that "it is now down among the dead men." His "Trial of count Tariff," written to expose the treaty of commerce with France, lived no longer than the question that produced it.

Not long afterwards an attempt was made to revive the Spectator, at a time indeed by no means favourable to literature, when the succession of a new family to the throne filled the nation with anxiety, discord, and confusion; and either the turbulence of the times or the satiety of the readers put a stop to the publication, after an experiment of 80 numbers, which were afterwards collected into an eighth volume, perhaps more valuable than any one of those that went before it: Addison produced more than a fourth part, and the other contributors are by no means unworthy of appearing as his associates. The time that had passed during the suspension of the Spectator, though it had not lessened his power of humour, seems to have increased his disposition to seriousness: the proportion of his religious to his comic papers is greater than in the former series. The Spectator, from its recommencement, was published only three times a week, and no discriminative marks were added to the papers. To Addison Tickell has ascribed 23. The Spectator had many contributors; and Steele, whose negligence kept him always in a hurry, when it was his turn to furnish a paper, called loudly for the letters, of which Addison, whose materials were more, made little use; having recourse to sketches and hints, the product of his former studies, which he now reviewed and completed: among these are named by Tickell the "Essays on Wit," those on the "Pleasures of the Imagination," and the "Criticism on Milton."

When the house of Hanover took possession of the

throne, it was reasonable to expect that the zeal of Addison would be suitably rewarded. Before the arrival of king George he was made secretary to the regency, and was required by his office to send notice to Hanover that the queen was dead, and that the throne was vacant. To do this would not have been difficult to any man but Addison, who was so overwhelmed with the greatness of the event, and so distracted by choice of expression, that the lords, who could not wait for the niceties of criticism, called Mr. Southwell, a clerk in the house, and ordered him to dispatch the message. Southwell readily told what was necessary, in the common style of business, and valued himself upon having done what was too hard for Addison. He was better qualified for the Freeholder, a paper which he published twice a week, from Dec. 23, 1715, to the middle of the next year. This was undertaken in defence of the established government, sometimes with argument, sometimes with mirth. In argument he had many equals; but his humour was singular and matchless.

On the 2d of August 1716, he married the countess dowager of Warwick, whom he had solicited by a very long and anxious courtship. He is said to have first known her by becoming tutor to her son. The marriage, if uncontradicted report can be credited, made no addition to his happiness; it neither found them nor made them equal. She always remembered her own rank, and thought herself intitled to treat with very little ceremony the tutor of her son. It is certain that Addison has left behind him no encouragement for ambitious love. The year after, 1717, he rose to his highest elevation: being made secretary of state: but it is universally confessed that he was unequal to the duties of his place. In the House of Commons he could not speak, and therefore was useless to the defence of the government. In the office he could not issue an order without losing his time in quest of fine expressions. What he gained in rank he lost in credit; and finding, by experience, his own inability, was forced to solicit his dismission, with a pension of 1500*l.* a year. His friends palliated this relinquishment, of which both friends and enemies knew the true reason, with an account of declining health, and the necessity of recess and quiet. He now returned to his vocation, and began to plan literary occupations for his future life. He proposed a tragedy on the death of Socrates; a story of which, as Tickell remarks, the basis is

narrow, and to which love perhaps could not easily have been appended. He engaged in a noble work, a defence of the Christian religion, of which part was published after his death; and he designed to have made a new poetical version of the Psalms. It is related that he had once a design to make an English dictionary, and that he considered Dr. Tillotson as the writer of highest authority. Addison, however, did not conclude his life in peaceful studies; but relapsed, when he was near his end, to a political question. It happened that, in 1719, a controversy was agitated, with great vehemence, between those friends of long continuance, Addison and Steele. The subject of their dispute was the earl of Sunderland's memorable act, called "The Peerage bill," by which the number of peers should be fixed, and the king restrained from any new creation of nobility, unless when an old family should be extinct. Steele endeavoured to alarm the nation by a pamphlet called "The Plebeian:" to this an answer was published by Addison under the title of "The Old Whig." Steele was respectful to his old friend, though he was now his political adversary; but Addison could not avoid discovering a contempt of his opponent, to whom he gave the appellation of "Little Dicky." The bill was laid aside during that session, and Addison died before the next, in which its commitment was rejected. Every reader surely must regret that these two illustrious friends, after so many years passed in confidence and endearment, in unity of interest, conformity of opinion, and fellowship of study, should finally part in acrimonious opposition.—The end of this useful life was now approaching. Addison had for some time been oppressed by shortness of breath, which was now aggravated by a dropsy; and finding his danger pressing, he prepared to die conformably to his own precepts and professions. During this lingering decay, he sent, as Pope relates, a message by the earl of Warwick to Mr. Gay, desiring to see him. Gay, who had not visited him for some time before, obeyed the summons, and found himself received with great kindness. The purpose for which the interview had been solicited was then discovered: Addison told him, that he had injured him; but that, if he recovered, he would recompense him. What the injury was he did not explain, nor did Gay ever know; but supposed that some preferment designed for him had by Addison's intervention been withheld.

Lord Warwick was a young man of very irregular life, and perhaps of loose opinions. Addison, for whom he did not want respect, had very diligently endeavoured to reclaim him; but his arguments and expostulations had no effect; one experiment, however, remained to be tried. When he found his life near its end, he directed the young lord to be called; and, when he desired, with great tenderness, to hear his last injunctions, told him, "I have sent for you that you may see how a Christian can die." What effect this awful scene had on the earl's behaviour is not known: he died himself in a short time. Having given directions to Mr. Tickell for the publication of his works, and dedicated them on his death-bed to his friend Mr. Craggs, he died June 17, 1719, at Holland-house, leaving no child but a daughter, who died in 1797, at Bilton, near Rugby, in Warwickshire.

Of the course of Addison's familiar day, before his marriage, Pope has given a detail. He had in the house with him Budgell, and perhaps Philips. His chief companions were Steele, Budgell, Philips, Carey, Davenant, and col. Brett. With one or other of these he always breakfasted. He studied all morning; then dined at a tavern, and went afterwards to Button's. From the coffee-house he went again to the tavern, where he often sat late, and drank too much wine. Dr. Johnson's delineation of the character of Addison concludes by observing with Tickell, that he employed wit on the side of virtue and religion. He not only made the proper use of wit himself, but taught it to others; and from his time it has been generally subservient to the cause of reason and truth. He has dissipated the prejudice that had long connected gaiety with vice, and easiness of manners with laxity of principles. He has restored virtue to its dignity, and taught innocence not to be ashamed. This is an elevation of literary character, "above all Greek, above all Roman fame." No greater felicity can genius attain than that of having purified intellectual pleasure, separated mirth from indecency, and wit from licentiousness; of having taught a succession of writers to bring elegance and gaiety to the aid of goodness; and, to use expressions yet more awful, of having "turned many to righteousness." As a describer of life and manners, he must be allowed to stand perhaps the first of the foremost rank. His humour, which, as Steele observes, is peculiar to himself, is so happily diffused as to give the grace of novelty to domestic

scenes and daily occurrences. He never "outsteps the modesty of nature," nor raises merriment or wonder by the violation of truth. His figures neither divert by distortion, nor amaze by aggravation. He copies life with so much fidelity, that he can be hardly said to invent: yet his exhibitions have an air so much original, that it is difficult to suppose them not merely the product of imagination. As a teacher of wisdom he may be confidently followed. His religion has nothing in it enthusiastic or superstitious; he appears neither weakly credulous nor wantonly sceptical; his morality is neither dangerously lax, nor impracticably rigid. All the enchantment of fancy and all the cogency of argument are employed to recommend to the reader his real interest, the care of pleasing the Author of his being. Truth is shewn sometimes as the phantom of a vision, sometimes appears half-veiled in an allegory; sometimes attracts regard in the robes of fancy, and sometimes steps forth in the confidence of reason. She wears a thousand dresses, and in all is pleasing—"*Mille habet ornatus, mille decenter habet.*"

His prose is the model of the middle style; on grave subjects not formal, on light occasions not grovelling; pure without scrupulosity, and exact without apparent elaboration; always equable, and always easy, without glowing words or pointed sentences. Addison never deviates from his track to snatch a grace; he seeks no ambitious ornaments, and tries no hazardous innovations. His page is always luminous, but never blazes in unexpected splendour. It seems to have been his principal endeavour to avoid all harshness and severity of diction; he is therefore sometimes verbose in his transitions and connections, and sometimes descends too much to the language of conversation; yet if his language had been less idiomatical, it might have lost somewhat of its genuine Anglicism. What he attempted, he performed; he is never feeble, he did not wish to be energetic; he is never rapid, and he never stagnates. His sentences have neither studied amplitude, nor affected brevity: his periods, though not diligently rounded, are voluble and easy. Whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison. [1]

[1] This life, which appeared in the preceding edition of this Dictionary, is an abridgment of that written by Dr. Johnson for the English Poets. In the second

ADELARD. See ATHELARD.

ADELBOLD, bishop of Utrecht, was born about the end of the tenth century, of a noble family in the bishoprick of Liege, where, and at Rheims, he was educated, and acquired so much reputation, that Henry II. of Germany invited him to his court, admitted him in his council, made him chancellor, and at last bishop of Utrecht. These promotions appear to have inspired him with an ambition unbecoming his office, and some of his years were spent in a kind of plundering war on account of certain possessions which he claimed as his right. His latter days were more honourably employed in promoting learning, and in founding churches in his diocese. He erected the cathedral of Utrecht, of which a part still remains, and dedicated it in the presence of the Emperor. His activity in advancing the prosperity of the bishoprick ended only with his life, Nov. 27, 1027. His chief literary work was a life of his benefactor Henry II. with a judicious preface on the qualifications of an historian; and from his fidelity and exactness, it has been regretted that a part only of this work was completed. It was published first in the "Lives of the Saints of Bamberg," by Gretser, 1611, and afterwards by Leibnitz in "Script. rer. Brunswic." He wrote also a treatise "de ratione inveniendi crassitudinem Sphæræ," printed by B. Pez, in the third volume of his "Thesaurus Anecdotorum." His life of St. Walburgh, and some other works, are still in manuscript. His style is clear, easy, and even elegant, and entitles him to rank among the best writers of his age.[1]

edition of the Biographia Britannica are many additional particulars, and an able defence of Addison from the charges of Pope, by Mr. Justice Blackstone. References may also be made for future collections respecting the life and writings of Addison, to the British Essayists, Prefaces to vol. I. VI. and XVI. —Swift's and Pope's works, *passim*.—Boswell's Life of Johnson and Tour.—Victor's Works, vol. I. p. 87, 88, 328-9.—Lord Orford's Works, vol. IV. p. 453. —Nichols's Poems.—Dr. Johnson's Works, *passim* —Many letters and anecdotes in the Gent. Mag.—Beattie's Dissertations, p. 198, 632.—Forbes's Life of Beattie. —Whiston's Life.—Malone's Dryden, vol. I. 495, 540.—Seward's Anecdotes, vol. II. 281.—Hutchinson's Hist. of Cumberland, vol. II. 358.—Blair's Lectures on Rhetoric.—Cibber's Lives.—Richardson's Correspondence.—Ruffhead's Life of Pope, p. 109, 142—150, 312, 4to edit.—Warburton's Letters. His works have been so often reprinted, that it is now impossible to reckon the editions. The best, probably, is the last, published in six vols. 8vo, with the notes of the late venerable Dr. Hurd, bishop of Worcester. Many particulars respecting Addison will likewise be found in the octavo editions of the Tatler, Spectator, and Guardian, and in the authorities referred to in the preceding works.

[1] Moreri.—Biographie Universelle, 1811.—Cave, vol. II.—Saxii Onomasticon.

ADELBURNER (MICHAEL), a mathematician and physician, was born at Nuremberg, in 1702. He was at first intended for his father's business, that of a bookseller, but appears to have gone through a regular course of study at Altdorf. In 1735, he published his "Commercium literarium ad Astronomiæ incrementum inter hujus scientiæ amatores communi consilio institutum," Nuremberg, 8vo; which procured him the honour of being admitted a member of the royal academy of Prussia. In 1743 he was invited to Altdorf to teach mathematics, and three years after was made professor of logic. He died in 1779. He published also a monthly work on Celestial Phenomena, in German.

ADELGERUS. See ALGERUS.

ADELMAN, bishop of Brescia, whose name has been handed down with much honour by Roman catholic writers, flourished in the 11th century. He was at first clerk of the church of Liege; and then president of the schools. He had studied at Chartres under the celebrated Fulbert, and had for his schoolfellow the no less celebrated Berenger, to whom he wrote a letter endeavouring to reconcile him to the doctrine of transubstantiation. This appears to have been about 1047. In 1048 he was appointed bishop of Brescia, where he died, according to some, in 1057, or according to others, in 1061. His letter to Berenger was printed for the first time at Louvain, with other pieces on the same subject, in 1551; and reprinted in 1561, 8vo. It has also appeared in the different editions of the Biblioth. Patrum. The canon Gagliardi printed a corrected edition, with notes, at the end of the sermons of St. Gaudentius, Padua, 1720, 4to. The last edition was by C. A. Schmid, Brunswic, 1770, 8vo, with Berenger's answer, and other pieces respecting Adelman. Adelman likewise wrote a poem "De Viris illustribus sui temporis," which Mabillon printed in the first volume of his Analecta.[1]

ADELUNG (JOHN CHRISTOPHER), a learned German grammarian, and miscellaneous writer, was born Aug. 30, 1734, at Spantekow, in Pomerania; and after studying some time at Anclam and Closterbergen, finished his education at the university of Halle. In 1759 he was appointed professor of the academy of Erfurt, which he relinquished about two years after, and settled at Leipsic, where, in

[1] Moreri.—Biographie Universelle.—Saxii Onomasticon.—Cave.

1787, he was made librarian to the elector of Dresden; and here he died of a hemorrhoidal complaint, Sept. 10, 1806, aged 72, according to our authority; but the Dict. Hist. fixes his birth in 1732, which makes him two years older. Adelung performed for the German language what the French academy, and that of De la Crusca, have done for the French and Italian. His "Grammatical and Critical Dictionary," Leipsic, 1774—1786, 5 vols. 4to, a work of acknowledged merit and vast labour, has been alternately praised and censured by men of learning in Germany; some say that it excels Dr. Johnson's dictionary of the English language in its definitions and etymologies, but falls short of it in the value of his authorities. This latter defect has been attributed either to the want of good authors in the language at the time he was preparing his work, or to his predilection for the writers of Upper Saxony. He considered the dialect of the margraviate of Misnia as the standard of good German, and rejected every thing that was contrary to the language of the better classes of society, and the authors of that district. It was also his opinion that languages are the work of nations, and not of individuals, however distinguished; forgetting that the language of books must be that of men of learning. Voss and Campe in particular reproached him for the omissions in his work, and his partiality in the choice of authorities. In 1793—1801, a new edition appeared in 4 vols. 4to, Leipsic, with additions, but which bore no proportion to the improvements that had been made in the language during the interval that elapsed from the publication of the first.

Adelung's other works are: 1. "Glossarium manuale ad scriptores medii et infimæ Latinitatis," Halle, 1772—84, 6 vols. 8vo, an abridgement of Du Cange and Charpentier. 2. Three "German Grammars:" the first is a treatise on the origin, changes, structure, &c. of the language, Leipsic, 1782, 2 vols. 8vo; the two others are school-books, and have been often reprinted. 3. "A treatise on the German Style," Berlin, 1785, 1788, 1790, 2 vols.; esteemed one of the best books, in any language, on the philosophy of rhetoric. 4. "Supplements to Jœcher's Dictionary of Literary Men," 1784 and 1787, 2 vols. 4to; this goes no farther than letter I. 5. "History of Human Folly, or the Lives of the most celebrated Necromancers, Alchymists, Exorcists, Diviners, &c." in seven parts, Leipsic, 1785

to 1789. 6. "A species of Cyclopedia of all the Sciences, Arts, and Manufactures, which contribute to the comforts of human life," four parts, Leipsic, 1778, 1781, 1788; a work of great accuracy, and very comprehensive. 7. "Essay on the history of the Civilization of Mankind," Leipsic, 1782, 1788. 8. "The history of Philosophy," 3 vols. ibid. 1786, 1787, 8vo. 9. "Treatise on German Orthography," 8vo, 1787. Many of the best German writers, and Wieland among the rest, have adopted his principles in this work; and their example, in the opinion of his biographer, may supply the want of the decisions of an academy, or national centre for improvements in language. 10. "The history of the Teutones, their language and literature before the general migration," Leipsic, 1806, 8vo. 11. "Mithridate, or a universal table of Languages, with the Lord's Prayer in one hundred languages," Berlin, 1806, 8vo. The first volume of this work, which contains the Asiatic languages, was printed immediately before his death; the second, comprizing the languages of Europe, was completed and published in 1809, by an eminent philologist, M. John Severin Vater, then professor at Halle, now at Konigsberg, who has also promised a third volume. These two last works are inferior to those published by Adelung in his younger days; but his Mithridate is thought superior to the work which Conrad Gessner published under the same title about two centuries before. It must be observed, however, that this does not detract from that Author's merit, as Adelung had not only Gessner's work before him, but the improvements of two centuries on the subject.

Until near his death, he devoted 14 hours every day to study and composition, so that his life affords little variety of event. He was never married; and it was said of him that his writing-desk was his wife; and his children, 70 volumes, great and small; all the produce of his pen. He loved the pleasures of the table, and wines were the only article in which he was expensive. His cellar, which he used to call his *Bibliotheca selectissima*, contained 40 kinds of wine; yet, amidst this plenty, his strength of constitution, and gaiety of spirit, enabled him to sustain his literary labours without injury to his health. He appears, upon the whole, to have been one of the most laborious and useful of the modern German writers, and

justly deserves the character he has received from his contemporaries.[1]

ADEMAR, or AYMAR, a monk of St. Martial, born in the year 988, rendered himself famous by the active part he took in the dispute respecting the pretended apostleship of St. Martial, but is now known chiefly by his "Chronicle of France" from the origin of the monarchy to 1029. This, although neither exact in chronology, or in proper arrangement of the events, is said to be very useful to French historians in what follows the time of Charles Martel. It was published by Labbe in his "Nouvelle Bibliotheque des Manuscripts," and in other collections of French history. Mabillon, in his "Analecta," has given the famous letter of Ademar's on the apostleship of St. Martial, and some verses or acrostics.[2]

ADENEZ (LE ROI), a writer of romance in the 13th century, and probably so called from often wearing the laurel crown, was minstrel to Henry III. duke of Brabant and Flanders. In La Valliere's collection of MSS. are several metrical romances by this author: 1. "The romance of William of Orange," surnamed Short-nose, constable of France. There are some extracts from this in Catel's history of Languedoc. 2. "The romance of the Infancy of Ogier the Dane," written in rhyme by order of Guy earl of Flanders. Of this are several translations published in the 16th century. 3. "The romance of Cleomades," written by order of Maria of Brabant, daughter of his patron. This, translated into prose by Philip Camus, has been several times printed; at first, without date, at Paris and Troyes; and at Lyons, 1488, 4to. 4. "The romance of Aymeri of Narbonne." 5. "The romance of Pepin and Bertha his wife;" the facts taken from the chronicles in the abbey of St. Denis. A sequel to this was written by Girardin of Amiens, as the "Romance of Charlemagne, son of Bertha." 6. "The romance of Buenon of Commarchis," the least esteemed of all his productions, perhaps from the insignificance of his hero. The time of the death of Adenez is not known.[3]

ADER (WILLIAM), a physician of Toulouse, author of a treatise printed under the title: "De ægrotis & morbis in Evangelio," Tolosæ, 1620, and 1623, 4to. In this

[1] Biographie Universelle.—Dict. Historique.
[2] Biog. Universelle.—Cave, vol. II.—Saxii Onomasticon.
[3] Moreri.—Biog. Universelle.—Dict. Hist.

piece he examines, whether the maladies which our Saviour removed could have been healed by medicine, and decides in the negative; maintaining that the infirmities healed by the Messiah were incurable by the physician's art. We are told by Vigneul Marville that Ader was said to have composed this book merely to efface the remembrance of another in which he had maintained the contrary. He published also "De Pestis cognitione, prævisione, et remediis," ibid. 1628, 8vo; and a macaronic poem in four books in honour of Henry IV. under the title "Lou Gentilhomme Gascoun, 1610," 8vo; and another "Lou Catounet Gascoun," 1612, 8vo. He lived at the beginning of the 17th century. He was a man of profound erudition.[1]

ADHELME. See ALDHELME.

ADIMANTUS, a heretical writer, who probably flourished about the latter end of the third century, was a zealous promoter of the Manichæan doctrine. He wrote a book against the authority of the Old Testament, which was much valued by the Manichees, and was answered by Augustine. The work is lost, but the answer remains. He appears to have been sometimes called ADDAS, although most writers suppose Addas to have been a different person. Additional information respecting him may be found in Lardner's Works, vol. III, pp. 393, 395, 430.

ADIMARI (ALEXANDER), an Italian poet, a descendant from the ancient family of Adimari, at Florence; was born in 1579. Between 1637 and 1640 he published six collections of fifty sonnets each, under the names of six of the muses: Terpsichore, Clio, Melpomene, Calliope, Urania, and Polyhymnia, which partake of the bad taste of his age, in forced sentiments and imagery; but he was an accomplished scholar in the Greek and Latin languages: His translation of Pindar, "Ode di Pindaro, tradotte da Alessandro Adimari," Pisa, 1631, 4to, is principally valued for the notes, as the author has been very unfortunate in transfusing the spirit of the original. In the synopsis, he appears indebted to the Latin translation of Erasmus Schmidt. Of his private history we only know that he lived poor and unhappy, and died in 1649.[2]

ADIMARI (LEWIS), a satirical poet of the same family with the preceding, was born at Naples, Sept. 3, 1644,

[1] Biog. Universelle.—Dict. Hist.
[2] Gen. Dict. Bayle.—Biographie Universelle.—Dict. Hist. 1810.]

and educated at the university of Pisa, where the celebrated Luca Terenzi was his tutor. He visited, when young, the different courts of Italy, and was beloved for his talents and accomplishments. He received from the duke Ferdinand Charles of Mantua, the title of marquis, and gentleman of his chamber. He was also member of the academy of Florence, of De la Crusca, and many other learned societies. He succeeded the famous Redi as professor of the Tuscan language in the academy of Florence, and was likewise professor of chivalry in that of the nobles, in which science his lectures, which he illustrated with apposite passages from ancient and modern history, were highly esteemed. These were never printed, but manuscript copies are preserved in several of the libraries of Florence. His only prose work, a collection of religious pieces, was published at Florence, 1706, small 4to, under the title "Prose sacre." His poetry consists of: 1. "Sonnets and other lyric pieces," and among them, a collection of Odes or Canzoni, dedicated to Louis XIV, and magnificently printed at Florence, 1693. 2. Some "Dramas," one of which "Le Gare dell' Amore et dell' Amicitia," Florence, 1679, 12mo, is so rare as to be unnoticed by any historian of Italian literature. 3. "Five Satires," on which his fame chiefly rests; very prolix, but written in an elegant style; and as to satire, just and temperate, except where he treats of the fair sex. He died at Florence, after a tedious illness, June 22, 1708.[1]

ADIMARI (RAPHAEL), born at Rimini about the close of the 16th century, devoted his pen to the history of his native country, which appeared at Brescia in 2 vols. 4to, 1616, under the title of "Sito Riminense." This history is in tolerable repute, though the Italians prefer to it that of Clementini.[2]

ADLER (PHILIP), an engraver of the 16th century, was a German, but we have no account of his life, nor is it known from whom he learned the art of engraving, or rather etching, for he made but little use of the graver in his works. At a time when etching was hardly discovered, and carried to no perfection by the greatest artists, he produced such plates as not only far excelled all that went before him, but laid the foundation of a style, which his imitators have, even to the present time, scarcely improved.

[1] Biographie Universelle. [2] Dict. Hist. 1810.

His point is firm and determined, and the shadows broad and perfect. Although his drawing is incorrect, and his draperies stiff, yet he appears to have founded a school to which we owe the Hopfers, and even Hollar himself. Mr. Strutt notices only two plates now known by him, both dated 1518. In one of them he is styled Philipus Adler Patricius.[1]

ADLERFELDT (GUSTAVUS), born near Stockholm in 1671, studied with great applause in the university of Upsal, and then made the tour of Holland, England, and France. On his return Charles XII. gave him the place of a gentleman of his chamber. Adlerfeldt accompanied this prince both in his victories and his defeats, and profited by the access he had to this monarch, in the compilation of his history. It is written with all the exactitude that might be expected from an eye-witness. This Swedish officer was killed by a cannon ball at the battle of Pultowa, in 1709. It is on this famous day that his memoirs conclude. A French translation of them was made by his son, and printed in 4 vols. 12mo, at Amsterdam in 1740. The continuation, giving an account of the fatal battle, was written by a Swedish officer.[2]

ADLZREITER (JOHN), of Tottenweiss, chancellor to the elector of Bavaria, was born at Rosenheim, 1596, studied at Munich and Ingolstadt, and served the house of Bavaria on many important occasions. He is now chiefly known by his "Annales Boicæ gentis." This work, drawn from authentic sources, contains the history of Bavaria from the earliest period to the year 1662, when it was published at Munich. Leibnitz republished it in 1710. The author died about the time his work first appeared, in 1662.[3]

ADO, ST. archbishop of Vienne, in Dauphiny, was born in Gastinois, about the year 800, of an ancient family. He was educated in the abbey of Ferrieres, where he embraced a monastic life, and afterwards passed some time in the monastery of Prum, but meeting with some unpleasant circumstances there, he went to Rome, where he spent five years in amassing materials for the works which he afterwards wrote. On his return he was employed by Remi, archbishop of Lyons, in his diocese, and was elected archbishop of Vienne in the year 860. His

[1] Strutt's Dictionary. [2] Moreri.—Dict. Hist.—Biographie Universelle. [3] Ibid.

vigilance over his clergy, his care in the instruction of his flock; his frequent visitations throughout his province, and the humility and purity of his private life, distinguished him in an age not remarkable for these virtues. He appears to have been consulted also in affairs of state, when he gave his opinion, and urged his remonstrances with firmness and independence. He died Dec. 16, 875. He is the author of, 1. "An Universal Chronicle," from the creation of the world, which has been often cited as authority for the early history of France. It was printed at Paris, 1512, 1522, fol. 1561, 8vo; and at Rome, 1745, fol. 2. "A Martyrology," better arranged than any preceding, and enriched by the lives of the saints. It was printed by Rosweide, Antwerp, 1613; and Paris, 1645, fol.; and is inserted in the Bibliotheque des Peres. He also wrote the life of St. Didier, which is in Canisius; and that of St. Theudier, which is in the "Acta Sanctorum."[1]

ADRETS (FRANÇOIS DE BEAUMONT, BARON DES), of an ancient family in Dauphiny, and a bold and enterprising spirit, was born in 1513. After having served in the army with great distinction, he espoused the cause of the Huguenots from resentment to the duke of Guise in 1562. He took Valence, Vienne, Grenoble, and Lyons, but signalized himself less by his prowess and his activity than by his atrocious acts of vengeance. The Catholic writers say, that in regard to persons of their communion he was what Nero had been of old to the primitive Christians. He put his invention to the rack to find out the most fantastic punishments, and enjoyed the barbarous satisfaction of inflicting them on all that fell into his hands. At Montbrison and at Mornas, the soldiers that were made prisoners were obliged to throw themselves from the battlements upon the pikes of his people. Having reproached one of these wretches with having retreated twice from the leap without daring to take it; "Mons. le baron," said the soldier, "with all your bravery, I defy you to take it in three." The composed humour of the man saved his life. His conduct was far from being approved even by the most violent of his party; admiral Coligny and the prince of Conde were so shocked at his cruelties, that the government of Lyons was taken from him; and piqued at this, Des Adrets was upon the point of turning Catholic; but he was seized at Romans, and would have been brought to

[1] Biog. Universelle & Saxii Onomast.—Cave.—Fabric. Bibl. Lat. Med. Ætat.

the scaffold, if the peace, just then concluded, had not saved him. He afterwards put his design in execution, and died despised and detested by both parties, Feb. 2, 1587. He left two sons and a daughter, who had no issue. Some time before his death, Des Adrets, being at Grenoble, where the duke de Mayenne then was, he wanted to revenge the affronts and threats that Pardaillan had given him on account of the murder of his father. He repeated several times, that he had quitted his solitude to convince all such as might complain of him, that his sword was not grown so rusty but that it could always right him. Pardaillan did not think himself obliged to take any notice of this bravado of a swordsman then in his 74th year: and Des Adrets went back again content with his rhodomontade. The ambassador of Savoy once meeting him on the high road alone, with only a stick in his hand, was surprised at seeing an old man, notorious for his barbarous executions, walking without a companion and quite defenceless, and asked him of his welfare. "I have nothing to say to you," answered Des Adrets coldly, "unless it be to desire you to acquaint your master, that you met the baron des Adrets, his very humble servant, on the high road, with a white stick in his hand and without a sword, and that nobody said any thing to him." One of the sons of the baron des Adrets was engaged in the massacre of St. Bartholomew. He had been page to the king, who ordered him one day to go and call his chancellor. The magistrate, who was then at table, having answered him, that as soon as he had dined he would go and receive the commands of his majesty: "What!" said the page, "dare you delay a moment when the king commands? Rise, and instantly be gone!" Whereupon he took hold of the table-cloth by one corner, and drew the whole of the dinner down upon the floor. M. de la Place relates this anecdote (rather improbable it must be confessed) in his "Piéces intéressantes," tom. IV; and adds, that the story being told to Charles IX. by the chancellor, the monarch only laughed, and said "that the son would be as violent as the father." —To this day the name of Adrets is never pronounced in Dauphiny without horror. — Such the story usually reported of this extraordinary character; but it is said that Maimbourg, Brantome, Moreri, and Daniel have given some exaggerated accounts of his cruelties. Thuanus has justi-

fied him from some of the accusations, and particularly in affair of Mornas, where he was not present.[1]

ADRIA (JOHN JAMES), the historian of Mazara in Sicily, and a very eminent physician, who studied Latin at Mazara, rhetoric at Panorma, and philosophy and medicine at Naples, under the celebrated Augustine Niphus. He took his doctor's degree at Salernum in 1510. He afterwards practised physic with great success at Palermo, and was made a burgess of that city. Charles V. afterwards appointed him to be his physician, and physician-general of Sicily. He died in 1560. His history is entitled "Topographia inclytæ civitatis Mazariæ," Panorm. 1515, 4to. He wrote also some medical treatises on the plague, on bleeding, on the baths of Sicily; and "Epistola ad Conjugem," a Latin poem, Panorm. 1516.[2]

ADRIAN, an author of the 5th century, composed in Greek an Introduction to the Scriptures, printed at Augsburg in 1602, 4to, by Hoeschelius. A Latin translation of it may be seen in the Opuscula of Louis Lollino, 1650, folio.[3]

ADRIAN, an ingenious and learned Carthusian monk, is the author of a treatise entitled "De remediis utriusque fortunæ," the first edition of which, published at Cologn, 1467, 4to, is the most scarce and valuable; the second bears date 1471, 4to; the third was printed at Cremona, 1492, fol. In order to avoid confounding this treatise with that of Petrarch on the same subject, it is necessary to know that the title says: "per quendam Adrianum poetam præstantem, necnon S. Th. professorem eximium." No particulars are known of his birth or death.[4]

ADRIAN, or HADRIAN (PUBLIUS ÆLIUS), the Roman emperor, was born at Rome Jan. 24, in the year of Christ 76. His father left him an orphan, at ten years of age, under the guardianship of Trajan, and Cælius Tatianus, a Roman knight. He began to serve very early in the armies, having been tribune of a legion before the death of Domitian. He was the person chosen by the army of Lower Mœsia, to carry the news of Nerva's death to Trajan, successor to the empire. The extravagances of his youth deprived him of this emperor's favour; but having recovered it by reforming his behaviour, he was married

[1] Gen. Dict. in art. Beaumont.—Biographie Universelle.—His life by Allard, 1675, 12mo, and by J. C. Mattin, 1803, 8vo.
[2] Mangeti Bibl. [3] Dict. Hist.—Cave. [4] Ibid.

to Sabina, a grand niece of Trajan, and the empress Plotina became his great friend and patroness. When he was quæstor, he delivered an oration in the senate; but his language was then so rough and unpolished, that he was hissed: this obliged him to apply to the study of the Latin tongue, in which he afterwards became a great proficient, and made a considerable figure for his eloquence. He accompanied Trajan in most of his expeditions, and particularly distinguished himself in the second war against the Daci; and having before been quæstor, as well as tribune of the people, he was now successively prætor, governor of Pannonia, and consul. After the siege of Atra in Arabia was raised, Trajan, who had already given him the government of Syria, left him the command of the army; and at length, when he found death approaching, it is said he adopted him. The reality of this adoption is by some disputed, and is thought to have been a contrivance of Plotina; however, Adrian, who was then in Antiochia, as soon as he received the news of that, and of Trajan's death, declared himself emperor on the 11th of August, 117. He then immediately made peace with the Persians, to whom he yielded up great part of the conquests of his predecessors; and from generosity, or policy, he remitted the debts of the Roman people, which, according to the calculation of those who have reduced them to modern money, amounted to 22,500,000 golden crowns; and he caused to be burnt all the bonds and obligations relating to those debts, that the people might be under no apprehension of being called to an account for them afterwards. He went to visit all the provinces, and did not return to Rome till the year 118, when the senate decreed him a triumph, and honoured him with the title of Father of his country; but he refused both, and desired that Trajan's image might triumph. The following year he went to Mœsia to oppose the Sarmatæ. In his absence several persons of great worth were put to death; and though he protested he had given no orders for that purpose, yet the odium fell chiefly upon him. No prince travelled more than Adrian; there being hardly one province in the empire which he did not visit. In 120 he went into Gaul, and thence to Britain, where he caused a wall or rampart to be built, as a defence against the Caledonians, who would not submit to the Roman government. In 121 he returned into France, and thence to Spain, to Mauritania,

and at length into the East, where he quieted the commotions raised by the Parthians. After having visited all the provinces of Asia, he returned to Athens in 125, where he passed the winter, and was initiated in the mysteries of Eleusinian Ceres. He went from thence, to Sicily, and saw mount Ætna. He returned to Rome the beginning of the year 129; and, according to some, he went again the same year to Africa; and after his return from thence, to the east. He was in Egypt in the year 132, revisited Syria the year following, returned to Athens in 134, and to Rome in 135. The persecution against the Christians was very violent under his reign; but it was at length suspended, in consequence of the remonstrances of Quadratus bishop of Athens, and Aristides, two Christian philosophers, who presented the emperor with some books in favour of their religion. He was more severe against the Jews; and, by way of insult, erected a temple to Jupiter on mount Calvary, and placed a statue of Adonis in the manger of Bethlehem: he caused also the images of swine to be engraved on the gates of Jerusalem.

Adrian reigned 21 years, and died at Baiæ in 139, in the 63d year of his age. The Latin verses he addressed to his soul on his death-bed, shew his uncertainty and doubts in regard to the other world. He was a prince adorned with great virtues, but they were mingled with great vices. He was generous, industrious, polite, and exact; he maintained order and discipline; he administered justice with indefatigable application, and punished rigorously all those who did not faithfully execute the offices with which they were entrusted: he had a great share of wit, and a surprising memory; he was well versed in most of the polite arts and sciences, and is said to have written several works. On the other hand, he was cruel, envious, lascivious, superstitious, and so weak as to give himself up to the study of magic.

Adrian having no children by Sabina, adopted Lucius Aurelius Annius Ceionius Commodus Verus; but Lucius dying the 1st of January 138, he then adopted Titus Antoninus, on condition that he should adopt Marcus Annius Verus, and the son of Lucius Verus.[1]

ADRIAN IV. (POPE), the only Englishman who ever had the honour of sitting in the papal chair. His name

[1] Crevier's Roman Emperors.—Gen. Dict.—Saxii Onomasticon.—Milner's Church history, vol. I. p. 199, et seqq.

was Nicholas Brekespere; and he was born about the end of the 11th century, at Langley, near St. Alban's, in Hertfordshire. His father having left his family, and taken the habit of the monastery of St. Alban's, Nicholas was obliged to submit to the lowest offices in that house for daily support. After some time he desired to take the habit in that monastery, but was rejected by the abbot Richard: "He was examined," says Matthew Paris, "and being found insufficient, the abbot said to him, Wait, my son, and go to school a little longer, till you are better qualified." But if the character given of young Brekespere by Pitts be a just one, the abbot was certainly to be blamed for rejecting a person who would have done great honour to his house. He was, according to that author, a handsome and comely youth, of a sharp wit and ready utterance; circumspect in all his words and actions, polite in his behaviour, neat and elegant; full of zeal for the glory of God, and that according to some degree of knowledge; so possessed of all the most valuable endowments of mind and body, that in him the gifts of heaven exceeded nature: his piety exceeded his education; and the ripeness of his judgment and his other qualifications exceeded his age. Having met however with the above repulse, he resolved to try his fortune in another country, and went to Paris; where, though in very poor circumstances, he applied himself to his studies with great assiduity, and made a wonderful proficiency. But having still a strong inclination to a religious life, he left Paris, and removed to Provence, where he became a regular clerk in the monastery of St. Rufus. He was not immediately allowed to take the habit, but passed some time by way of trial, in recommending himself to the monks by a strict attention to all their commands. This behaviour, together with the beauty of his person, and prudent conversation, rendered him so acceptable to those religious, that after some time they entreated him to take the habit of the canonical order. Here he distinguished himself so much by his learning and strict observance of the monastic discipline, that, upon the death of the abbot, he was chosen superior of that house; and we are told that he rebuilt that convent. He did not long enjoy this abbacy: for the monks, being tired of the government of a foreigner, brought accusations against him before pope Eugenius III. who, after having examined their complaint, and heard the defence of Nicholas, declared him innocent;

his holiness, however, gave the monks leave to choose another superior, and, being sensible of the great merit of Nicholas, and thinking he might be serviceable to the church in a higher station, created him cardinal-bishop of Alba, in 1146.

In 1148 Eugenius sent him legate to Denmark and Norway; where, by his fervent preaching and diligent instructions, he converted those barbarous nations to the Christian faith; and we are told, that he erected the church of Upsal into an archiepiscopal see. On his return to Rome, he was received by the pope and cardinals with great marks of honour: and pope Anastatius, who succeeded Eugenius, happening to die at this time, Nicholas was unanimously chosen to the holy see, in November, 1154, and took the name of Adrian. When the news of his promotion reached England, Henry II. sent Robert, abbot of St. Alban's, and three bishops, to Rome, to congratulate him on his election; upon which occasion Adrian granted to the monastery of St. Alban's, the privilege of being exempt from all episcopal jurisdiction except that of Rome. Next year, king Henry having solicited the pope's consent that he might undertake the conquest of Ireland, Adrian very readily complied, and sent him a bull for that purpose, of which the following is a translation: "Adrian, bishop, servant of the servants of God, to his most dear son in Christ, the illustrious king of England, sendeth greeting and apostolical benediction. Your magnificence is very careful to spread your glorious name in the world, and to merit an immortal crown in heaven, whilst, as a good catholic prince, you form a design of extending the bounds of the church, of instructing ignorant and barbarous people in the Christian faith, and of reforming the licentious and immoral; and the more effectually to put this design in execution, you desire the advice and assistance of the holy see. We are confident, that, by the blessing of God, the success will answer the wisdom and discretion of the undertaking. You have advertised us, dear son, of your intended expedition into Ireland, to reduce that people to the obedience of the Christian faith; and that you are willing to pay for every house a yearly acknowledgment of one penny to St. Peter, promising to maintain the rights of those churches in the fullest manner. We therefore, being willing to assist you in this pious and laudable design, and consenting to your petition, do grant you full liberty to make a descent upon that island, in order to enlarge the borders of the church,

to check the progress of immorality, and to promote the spiritual happiness of the natives: and we command the people of that country to receive and acknowledge you as their sovereign lord; provided the rights of the churches be inviolably preserved, and the Peter-pence duly paid: for indeed it is certain (and your highness acknowledges it) that all the islands, which are enlightened by Christ, the sun of righteousness, and have embraced the doctrines of Christianity, are unquestionably St. Peter's right, and belong to the holy Roman church. If, therefore, you resolve to put your designs in execution, be careful to reform the manners of that people; and commit the government of the churches to able and virtuous persons, that the Christian religion may grow and flourish, and the honour of God and the preservation of souls be effectually promoted; so shall you deserve an everlasting reward in heaven, and leave a glorious name to all posterity." His indulgence to this prince was so great, that he even consented to absolve him from the oath he had taken not to set aside any part of his father's will. The reason of this was, that Geoffry Plantagenet, earl of Anjou, had by the empress Maud, three sons, Henry, Geoffry, and William. This prince, being sensible that his own dominions would of course descend to his eldest son Henry, and that the kingdom of England and duchy of Normandy would likewise fall to him in right of his mother, thought fit to devise the earldom of Anjou to his second son Geoffry; and to render this the more valid, he exacted an oath of the bishops and nobility, not to suffer his corpse to be buried till his son Henry had sworn to fulfil every part of his will. When Henry came to attend his father's funeral, the oath was tendered to him; but for some time he refused to swear to a writing, with the contents of which he was unacquainted. However, being reproached with the scandal of letting his father lie unburied, he at last took the oath with great reluctance. But after his accession to the throne, upon a complaint to pope Adrian that the oath was forced upon him, he procured a dispensation from his holiness, absolving him from the obligation he had laid himself under: and in consequence thereof, he dispossessed his brother Geoffry of the dominions of Anjou, allowing him only a yearly pension for his maintenance.

Adrian, in the beginning of his pontificate, boldly withstood the attempts of the Roman people to recover their ancient liberty under the consuls, and obliged those magis-

trates to abdicate their authority, and leave the government of the city to the pope. In 1155, he drove Arnold of Bresse and his followers out of Rome. The same year he excommunicated William king of Sicily, who ravaged the territories of the church, and absolved that prince's subjects from their allegiance. About the same time, Frederic, king of the Romans, having entered Italy with a powerful army, Adrian met him near Sutrium, and concluded a peace with him. At this interview, Frederic consented to hold the pope's stirrup whilst he mounted on horseback. After which his holiness conducted that prince to Rome, and in St. Peter's church placed the imperial crown on his head, to the great mortification of the Roman people, who assembled in a tumultuous manner, and killed several of the imperialists. The next year a reconciliation was brought about between the pope and the Sicilian king, that prince taking an oath to do nothing farther to the prejudice of the church, and Adrian granting him the title of king of the two Sicilies. He built and fortified several castles, and left the papal dominions in a more flourishing condition than he found them. But notwithstanding all his success, he was extremely sensible of the disquietudes attending so high a station, and complained of them to his countryman John of Salisbury. He died Sept. 1, 1159, in the fourth year and tenth month of his pontificate, and was buried in St. Peter's church, near the tomb of his predecessor Eugenius. Besides some writings attributed to this ambitious pope, not yet printed, there are, in Labbe's Concilia, forty-two letters; and Martene, Balusius, Usher, Marca, &c. have brought others to light, as may be seen in Fabric. Biblieth. Lat. med. ætat. and Cave. The most remarkable of those letters are what contain the word *beneficium*. In Aventini Annal. Bajor. are letters between the emperor and the pope, the authenticity of which is still disputed; and those betwixt the bishops of Germany and the pope, and the letter of licence to Henry II. to conquer Ireland, are in Wilkins's Concil. Britan. The famous peace with king William, which so nearly concerns the Sicilian monarchy, is in Baronius's Annals.[1]

ADRIAN VI. pope, who deserves some notice on account of his personal merit, was born in Utrecht, 1459, of parents reputed mean, who procured him a place among the poor scholars in the college of Louvain, where his application was such as to induce Margaret of England, the

[1] Biographia Britannica.—Leland.—Pitts.—Bower's Hist. of the Popes, vol. VI.—Walch's Compendious History.

sister of Edward IV. and widow of Charles duke of Burgundy, to bear the expences of his advancement to the degree of doctor. He became successively a canon of St. Peter, professor of divinity, dean of the church of Louvain, and lastly, vice-chancellor of the university. Recollecting his own condition, he generously founded a college at Louvain, which bears his name, for the education of poor students. Afterwards Maximilian I. appointed him preceptor to his grandson Charles V. and sent him as ambassador to Ferdinand king of Spain, who gave him the bishoprick of Tortosa. In 1517 he was made cardinal, and during the infancy of Charles V. became regent; but the duties of the office were engrossed by cardinal Ximenes. On the death of Leo X. Charles V. had so much influence with the cardinals as to procure him to be chosen to the papal chair, in 1522. He was not, however, very acceptable to the college, as he had an aversion to pomp, expence, and pleasure. He refused to resent, by fire and sword, the complaints urged by Luther; but endeavoured to reform such abuses in the church as could neither be concealed or denied. To this conduct he owed the many satires written against him during his life, and the unfavourable representations made by the most learned of the Roman Catholic historians. Perhaps his partiality to the emperor Charles might increase their dislike, and occasion the suspicion that his death, which took place Sept. 24, 1523, was a violent one. For this, however, we know no other foundation, than a pasquinade stuck upon the house of his physician—"To the deliverer of his country." He is said to have composed an epitaph for himself, expressing, that the greatest misfortune of his life was his being called to govern. He has left some writings, as, 1. "Questiones et Expositiones in IV. Sententiarum," Paris, 1512 and 1516, fol.; 1527, 8vo. In this he advanced some bold sentiments against papal infallibility. Although he wrote the work before he was pope, he reprinted it without any alteration. 2. "Questiones Quodlibeticæ," Louvain, 1515, 8vo; Paris, 1516, fol. Foppen gives a large list of his other writings. His life was written by Paulus Jovius, Onuphrius Panvinius, Gerard Moringus, a divine of Louvain, and lastly by Gaspar Burman, under the title "Analecta Historica de Adriano VI. Trajectino, Papa Romano," Utrecht, 1727, 4to.[1]

[1] Bower.—Platina.—Walch.—Foppen Bibl. Belgica.—Jortin's Erasmus.—Robertson's Charles V.—Biographie Universelle.—Saxii Onomasticon, art. Hadrian.

ADRIAN (DE CASTELLO), bishop of Bath and Wells in the reigns of Henry VII. and VIII. was descended of an obscure family at Cornetto, a small town in Tuscany; but soon distinguished himself by his learning and abilities, and procured several employments at the court of Rome. In 1448 he was appointed nuncio extraordinary to Scotland, by pope Innocent VIII. to quiet the troubles in that kingdom; but, upon his arrival in England, being informed that his presence was not necessary in Scotland, the contests there having been ended by a battle, he applied himself to execute some other commissions with which he was charged, particularly to collect the pope's tribute, or Peter-pence, his holiness having appointed him his treasurer for that purpose. He continued some months in England, during which time he got so far into the good graces of Morton, archbishop of Canterbury, that he recommended him to the king; who appointed him his agent for English affairs at Rome; and, as a recompense for his faithful services, promoted him first to the bishoprick of Hereford, and afterwards to that of Bath and Wells. He was enthroned at Wells by his proxy Polydore Vergil, at that time the pope's sub-collector in England, and afterwards appointed by Adrian archdeacon of Wells. Adrian let out his bishoprick to farmers, and afterwards to cardinal Wolsey, himself residing at Rome, where he built a magnificent palace, on the front of which he had the name of his benefactor Henry VII. inscribed: he left it after his decease to that prince and his successors. Alexander VI, who succeeded Innocent VIII, appointed Adrian his principal secretary, and vicar-general in spirituals and temporals; and the same pope created him a cardinal-priest, with the title of St. Chrysogonus, the 31st of May, 1503. Soon after his creation, he narrowly escaped being poisoned at a feast, to which he was invited with some other cardinals, by the pope and his son Cæsar Borgia.

In the pontificate of Julius II. who succeeded Alexander, Adrian retired from Rome, having taken some disgust, or perhaps distrusting this pope, who was a declared enemy of his predecessor: nor did he return till there was a conclave held for the election of a new pope, where he probably gave his voice for Leo X. Soon after he was unfortunately privy to a conspiracy against Leo. His embarking in the plot is said to have been chiefly owing to his crediting and applying to himself the prediction of a for-

tune-teller, who had assured him, "that Leo would be cut off by an unnatural death, and be succeeded by an elderly man named Adrian, of obscure birth, but famous for his learning, and whose virtue and merit alone had raised him to the highest honours of the church." The conspiracy being discovered, Adrian was condemned to pay 12,500 ducats, and to give a solemn promise that he would not stir out of Rome. But being either unable to pay this fine, or apprehending still farther severities, he privately withdrew from Rome; and in a consistory held the 6th of July 1518, he was declared excommunicated, and deprived of all his benefices, as well as his ecclesiastical orders. About four years before, he had been removed from his office of the pope's collector in England, at the request of king Henry VIII, and through the instigation of cardinal Wolsey. The heads of his accusation, drawn up at Rome, were, "That he had absented himself from that city in the time of Julius II. without the pope's leave; that he had never resided, as he ought to have done, at the church of St. Chrysogonus, from which he had his title; that he had again withdrawn himself from Rome, and had not appeared to a legal citation; and that he had engaged in the conspiracy of cardinal Petrucci, and had signed the league of Francis Maria, duke of Urbino, against the pope." He was at Venice when he received the news of his condemnation: what became of him afterwards is uncertain. Aubery says, he took refuge among the Turks in Asia; but the most common opinion is, that he was murdered by one of his servants for the sake of his wealth. Polydore Vergil tells us, there is to be seen at Riva, a village in the diocese of Trent, a Latin inscription on one Polydorus Casamicus, the pope's janitor, written by cardinal Adrian; in which he laments his own wretched condition, extolling the happiness of his friend, whose death had put an end to his miseries. Polydore Vergil gives Adrian a high character for his uncommon learning, his exquisite judgment in the choice of the properest words, and the truly classical style of his writings; in which he was the first, says that author, since the age of Cicero, who revived the purity of the Latin language, and taught men to draw their knowlege from the sources of the best and most learned authors.

The only works of his that are published are, 1. "De Vera

Philosophia;" 2. "De Sermone Latino et de Modis Latine loquendi," 1515, Rome, fol.[1]

ADRIANI (ADRIANUS AB ADRIANO), a Flemish jesuit, and a native of Antwerp, entered into the society of the Jesuits at Louvain, in 1544, and was principal for many years before they had a college. In 1551, he made solemn profession of the four vows. After the death of St. Ignatius, he was called to Rome to assist in a general congregation for the election of a second general of the society. But, finding himself here involved in disputes and intrigues not suited to his disposition, he retired to Flanders, where he appears to have led a studious and useful life. He died at Louvain, October 18, 1580, after having published, in German, several works of the ascetic kind, one of which, "De Divinis Inspirationibus et de Confessione," was translated into Latin by Gerard Brunelius, and printed at Cologn, 1601, 12mo.[2]

ADRIANI (MARCEL VIRGIL), professor of the belles lettres, and chancellor of the republic of Florence, was born in 1464. He was a very accomplished scholar in the Greek and Latin languages. Varchi, in one of his lectures, pronounces him the most eloquent man of his time. He died in 1521, in consequence of a fall from his horse. In 1518, he published a Latin translation of Dioscorides "De Materia Medica," with a commentary. About the end of it he mentions a treatise, "De mensuris, ponderibus, et coloribus," which he had prepared for publication, but which has not yet appeared. Mazzuchelli speaks largely of him in his "Italian Writers;" and more copious notice is taken of him by the canon Baudini, in his "Collectio Veterum Monumentorum." The translation of Dioscorides, which he dedicated to pope Leo X. procured him so much reputation, that he was called the Dioscorides of Florence.[3]

ADRIANI (JOHN BAPTIST), the son of the preceding, was born in 1513, or, as some say, 1511, and died at Florence in 1579. In his youth, he carried arms in defence of the liberties of his country, and afterwards devoted his time to study. For thirty years he taught rhetoric in the university of Florence, and enjoyed the friendship of the most celebrated of his contemporaries, Annibal

[1] Biog. Brit.—Saxii Onomasticon, art. Hadrian.—Biographie Universelle.
[2] Moreri.—Foppen Bibl. Belgic.; where is a list of his works.
[3] Biographie Universelle.

Caro, Varchi, Flaminio, and the cardinals Bembo and Contarini. His chief work, which forms a continuation of Guicciardini, is the history of his own time, entitled "Dell' Istoria de' suoi tempi," from 1536 to 1574. Florence, 1583, fol. This is a most scarce edition, and more valued than that of Venice, 1587, 3 vols. 4to. The abbé Lenglet du Fresnoy, Bayle, and particularly Thuanus, who has derived much assistance from this work, speak highly of his correctness as a historian. He had the best materials, and among others, some memoirs furnished by the grand duke of Tuscany, Cosmo I. who advised him to the undertaking. He is said to have written funeral orations on the grand duke, on Charles V. and the emperor Ferdinand; but we know only of his oration on the grand duchess, Jane of Austria, which was translated from Latin into Italian, and published at Florence in 1579, 4to. In 1567 he published "Lettera a Giorgio Vasari sopra gli antichi Pittori nominati da Plinio," 4to. This letter, on the ancient painters mentioned by Pliny, which is rather a treatise on painting, is inserted by Vasari in the second volume of his lives of the painters. Vasari speaks of him as an enlightened amateur of the fine arts, and one whose advice was of much importance to him when he was employed at Florence in the palace of the grand duke.

ADRIANI (Marcel), son of the preceding, born in 1533, was so distinguished for his studies, as to obtain, when very young, the professorship of rhetoric which his father held in the university of Florence. So our authority; but there seems to be some mistake in this date, as he could not be very young when he succeeded his father as professor of rhetoric, if his father filled that chair for the space of thirty years.—He was, however, a member of the academy of Florence, and published his father's history. His own works are, 1. An Italian translation of "Demetrius Phalereus" on eloquence, which he left in manuscript, and which was not published until 1738, by Antony Francis Gori, who prefixed a long account of the life and writings of the translator; 2. Two Lectures on the "Education of the Florentine Nobility," printed in the "Prose Fiorentine," vol. IV. He also translated Plutarch's Morals, not yet published, but much commended by Ammirato and

[1] Moreri.—Biographie Universelle.—Gen. Dict.

others. There are two copies in the Laurentian library. Adrian died in 1604.[1]

ADRIANO, a Spanish painter, born at Cordova, was a lay friar of the order of the bare-footed Carmelites. Of his works, which are not numerous, and are to be seen only at the place of his birth, the most remarkable is a Crucifixion, in the manner of Sadeler, whose style was much admired by him. He was so diffident of his own talents that he frequently destroyed his pictures as soon as he had executed them, and some were preserved by his friends, who begged them from him in the name of the souls in purgatory, for whom he constantly put up his prayers. He died at Cordova in 1650.[2]

ADRICHOMIUS (CHRISTIAN), a geographer of considerable note, was born at Delft in Holland, February 14, 1533. After applying to his studies with much assiduity, he was ordained priest in 1561, and was director of the nuns of St. Barbara until the civil wars obliged him to take refuge first at Mecklin, then at Maestricht, and lastly at Cologne, where he died, June 20, 1585. He published "Vita Jesu Christi, ex quatuor evangelistis breviter contexta," Antwerp, 1578, 12mo; but the work for which he is best known is his "Theatrum Terræ Sanctæ," or history of the Holy Land, illustrated with maps, and printed in 1590, 1595, 1600, 1628, and 1682, fol.; a proof of the esteem in which it was long held, although his authorities are thought to be sometimes exceptionable. The second part, which contains a description of Jerusalem, was printed by the author in 1584, and was reprinted after his death in 1588, and 1592, 8vo. He sometimes took the name of Christianus Crucius, in allusion to his banishment and sufferings.[3]

ADSO (HERMERIUS or HENRY) was born in the beginning of the tenth century, in the environs of Condat, now St. Claude. He studied at the abbey of Luxeuil, which had then a very famous school, under the direction of the Benedictines. Being charmed with their mode of life and doctrines, he entered into the order, and became abbot. His principal writings are the lives of some saints, which are not free from the superstitions of the times. Calmet has printed his life of St. Mansuetus; and Mabillon, his

[1] Gen. Dict.—Biographie Universelle. [2] Biographie Universelle.
[3] Popper Bibl. Belg.—Gen. Dict.—Moreri.—Saxii Onomasticon.

life of St. Valbert, or Wandalbert. Cave mentions other works of his, but he deserves more credit as one of those who laboured in diffusing learning. Such was his reputation, that many bishops applied to him to establish schools in their dioceses, and he was even consulted by crowned heads on these and other subjects of importance. He died in Champagne in the year 992.[1]

ÆDESIUS, of Cappadocia, an eclectic philosopher of the fourth century, was of a family originally noble, but reduced to poverty. His parents sent him into Greece to learn some means of subsistence, but he returned with only a love of philosophy. On this his father turned him out of doors; but at length was prevailed upon to forgive him, and even to let him pursue his studies, in which he soon surpassed the ablest masters of his country. In order to increase his knowledge, he went to Syria, and became the disciple of Jamblicus, and after the dispersion of that school by Constantine the Great, he settled at Pergamos, where he had a very flourishing school. What he taught, however, was a composition of mysticism and imposture, and he even pretended to immediate communication with the deities, and to obtain the revelation of future events. The time of his birth or death is not ascertained.[2]

ÆGEATES (JOHN), a Nestorian priest, lived, according to Vossius, under the emperor Zeno, about the year 483; but Cave is of opinion that he lived some years later, as he continued his history five books after the deposing of Peter the Fuller. This was an Ecclesiastical History, beginning with the reign of Theodosius the younger, when Nestorius published his opinions, and ending with the reign of Zeno, and the deposition of Peter the Fuller, who had usurped the see of Antioch. He wrote likewise a treatise against the council of Chalcedon. Photius praises his style, but censures his principles. There is only a fragment extant of his history in the Concilia, vol. VII. and in the collections of Theodorus Lector.[3]

ÆGIDIUS (surnamed ATHENIENSIS), a Grecian physician and philosopher, who flourished in the eighth century, under the emperor Tiberius II. He turned Benedictine at last, and left a great many tracts behind, some of which have been in so much credit as to be read in the schools. The principal are "De Pulsibus," and "De

[1] Moreri.—Cave, vol. II.—Biographie Universelle.
[2] Brucker.—Biographie Universelle. [3] Gen. Dict.—Cave.

Venenis." Some think there is another of this name and profession, a Benedictine also, and physician to Philip Augustus king of France, to whom they attribute a work in Latin hexameters, on the same subject, Paris, 1528, in 4to; but this is perhaps only another version. Being accidentally wounded with an arrow, he would not suffer the wound to be dressed, that he might have an opportunity of exercising his fortitude in pain. [1]

ÆGIDIUS (DE COLUMNA), one of the most learned divines of the thirteenth century, entered into the Augustine order, and studied at Paris under Thomas Aquinas, where he became so eminent as to acquire the title of the Profound Doctor. He was preceptor to the son of Philip III. of France, and composed for the use of his pupil his treatise "De regimine Principum," Rome, 1492, fol. The Venetian edition of 1498 is still in some esteem. He also taught philosophy and theology with high reputation at Paris. He was preferred by Boniface VIII. to the episcopal see of Berri, and, according to some writers was, by the same pope, created a cardinal. He was, however, elected general of his order in 1292, and assisted at the general council of Vienna in 1311. He died Dec. 22, 1316, at Avignon, leaving various works, enumerated by Cave; which afford, in our times, no very favourable opinion of his talents, although they were in high reputation during his life, and long after. One only it may be necessary to notice as a very great rarity. The title is "Tractatus brevis et utilis de Originali Peccato," 4to, printed at Oxford, 1479, and is supposed to be the third, or second, or, as some think, the first book printed there. Dr. Clarke has described it. [2]

ÆGIDIUS (JOHN of ST. GILES), a learned Englishman of the thirteenth century, was born at St. Alban's, and as Fuller conjectures, in the parish of St. Giles's in that town, now destroyed. He was educated at Paris, where he became eminent in logic and philosophy. He then turned his studies to medicine, and became not only professor of that faculty in the university, but a celebrated practitioner in the city, and was employed about the person of Philip the French king. From Paris he removed to Montpellier, where he studied the diseases of the mind; and on his return to Paris, confined himself entirely to the study of di-

[1] Dict. Hist.—Bibliographical Dictionary.
[2] Saxii Onomasticon.—Brucker.

vinity, and soon became a doctor in that faculty, and a professor in the schools. In 1223 he joined the Dominicans, and was the first Englishman of that order. This occasioned his removal to Oxford, where the Dominicans had two schools, in which he became a professor and lecturer both in the arts and in divinity, and was of great service to the Dominicans by his personal credit and reputation. A close intimacy took place between him and the celebrated Grossetete, bishop of Lincoln, who obtained leave of the general of the Dominicans that Ægidius might reside with him as an assistant in his diocese, at that time the largest in England. Leland, Bale, and Pitts ascribe some writings to him, but they seem to be all of doubtful authority.[1]

ÆGIDIUS (of ALBI). See GILLES, PETER.

ÆGIDIUS, or GILES (PETER), a lawyer, was born at Antwerp in 1486. He was educated under the care of the celebrated Erasmus, with whom he lived afterwards in close friendship, as he did with the illustrious sir Thomas More, and other eminent scholars of that age. More introduces him in the prologue to his Utopia with high praise, as "a man there in his country of honest reputation, and also preferred to high promotions, worthy truly of the highest. For it is hard to say whether the young man be in learning or in honesty more excellent. For he is both of wonderful virtuous conditions, and also singularly well learned, and towards all sorts of people exceeding gentle." Sir Thomas adds, that "the charms of his conversation abated the fervent desire he had to see his native country, from which sir Thomas had been absent more than four months." He occurs also with high praise in the life and writings of Erasmus. In 1510, on the death of Adrian Blict, first notary at Antwerp, he was unanimously elected into his place. He died Nov. 29, 1533. His works are, 1. "Threnodia in funus Maximiliani Cæsaris, cum Epitaphiis aliquot et Epigrammatum libello," Antwerp, 1519, 4to. 2. "Hypotheses, sive Spectacula Carolo V. Cæsari ab S. P. Q. Antver." ib. 4to. 3. "Enchiridion Principis ac Magistratus Christiani," Colon. 1541. He edited also "Titulos Legum ex Codice Theodosiano," Louvain, 1517, folio.[2]

ÆGINETA. See PAULUS.

ÆGINHARD. See EGINHARD.

[1] Tanner.—Pegge's Life of Grossetete.—Saxii Onomasticon.

[2] Foppen Bibl. Belgic.—Dibdin's edition of sir Thos. More's Utopia.—Jortin's Life of Erasmus.

ÆGYPTIUS. See EGIZIO.

ÆLFRED. See ALFRED.

ÆLFRIC, successively bishop of Wilton and archbishop of Canterbury, and one of the greatest luminaries of his dark age, was the son of an earl of Kent, and after receiving a few scanty instructions from an ignorant secular priest, assumed the habit of the Benedictine order of monks in the monastery at Abingdon, over which Athelwold then presided, having been appointed abbot in the year 955. Athelwold, being created bishop of Winchester in the year 693, settled several of the Abingdon monks in his cathedral. Among these was Ælfric; who, in return for the benefit which he had formerly derived from the instructions of Athelwold, was now eager to show his gratitude, by forwarding the wishes of his benefactor to instruct the youth of his diocese. With this view he drew up his "Latin-Saxon Vocabulary," and some "Latin Colloquies." The former of these works was published by Somner, under the title of a Glossary, Oxon. 1659 (See SOMNER). During his residence in this city, Ælfric translated, from the Latin into the Saxon language, most of the historical books of the Old Testament: the greatest part of which translations has reached our time, having been printed at Oxford in 1698. Here, likewise, at the request of Wulfsine, bishop of Sherborn, he drew up what has been called his "Canons," but might more properly be styled, a charge to be delivered by the bishops to their clergy. They are preserved in the first volume of Spelman's Councils, and were composed, between the years 980 and 987. Some time about this last year, Ælfric was removed to Cerne Abbey, to instruct the monks, and regulate the affairs of that monastery. Here it was that he translated, from the Latin fathers, the first volume of his "Homilies." After remaining in this place about a year, he was made abbot of St. Alban's in the year 988, and composed a liturgy for the service of his abbey, which continued to be used there till Leland's time. In the year 989 he was created bishop of Wilton, and during his continuance in that see, translated, about the latter end of the year 991, a second volume of "Homilies." These are the volumes of which Mrs. Elstob issued proposals for a translation, in 1713, accompanied with the original, but did not live to publish the work. Here also Ælfric wrote his "Grammar," a supplement to his Homilies, and, probably, a tract dedicated to

Sigeward or Sigeferth, containing two epistles on the Old and New Testament, which his biographer concludes to have been written between the years 987 and 991. In 994, he was translated to Canterbury, where, after exerting himself for some years, with equal spirit and prudence, in defending his diocese against the incursions of the Danes, he died Nov. 16, 1005. He was buried at Abingdon, the place where he first embraced the profession of a monk, whence his remains were afterwards transferred to Canterbury, in the reign of Canute.[1]

ÆLIAN (CLAUDIUS), an historian and rhetorician, born at Præneste in Italy, about the year 160, taught rhetoric at Rome, according to Perizonius, under the emperor Alexander Severus. He was surnamed Μελιγλωσσος, Honey-tongue, on account of the sweetness of his style. He was likewise honoured with the title of sophist, an appellation in his days given only to men of learning and wisdom. He loved retirement, and devoted himself to study; and his works shew him to have been a man of excellent principles and strict integrity. He greatly admired and studied Plato, Aristotle, Isocrates, Plutarch, Homer, Anacreon, Archilochus, &c.; and, though a Roman, gives the preference to the writers of the Greek nation. His two most celebrated works are his "Various History," and that "Of Animals." He wrote also an invective against Heliogabalus, or, as some think, Domitian; but this is not certain, for he gives the tyrant, whom he lashes, the fictitious name of Gynnis. He composed likewise a book "Of Providence," mentioned by Eustathius; and another on divine appearances, or the declarations of providence. Some ascribe to him also the work entitled "Tactica, or De re Militari;" but Perizonius is of opinion, that this piece belonged to another author of the same name, a native of Greece. There have been several editions of his "Various History." The Greek text was published at Rome in 1545, by Camillus Peruscus. Justus Vulteius gave a Latin translation, which was printed separately in 1548; and joined to the Greek text in a new edition, by Henricus Petrus, at Basil, 1555. It contains likewise the works of several other authors, who have treated on such subjects as Ælian. John Tornæsius published three several editions at Lyons, in 1587, 1610, and

[1] Ed. Rowe Moresi de Ælfrico Commentarius, a G. J. Thorkelin, 4to, Lond. 1789.—Month. Rev. vol. II. N. S. p. 387.

1625. All these were eclipsed by that of John Schefferus, in 1647 and 1662: he rectified the text in many places, and illustrated the whole with very learned notes and animadversions. Perizonius gave a new edition in two volumes, 8vo, at Leyden, 1701. He followed the translation of Vulteius, which he rectified in many places, together with the Greek text, illustrating the most intricate passages with learned notes. The next and best edition of this work is that of Abraham Gronovius, who has given the Greek text and version of Vulteius, as corrected by Perizonius, together with the notes of Conrad Gessner, John Schefferus, Tanaquil Faber, Joachim Kuhnius, and Jac. Perizonius; to which he has added short notes of his own, and the fragments of Ælian, which Kuhnius collected from Suidas, Stobæus, and Eustathius. His treatise on animals is in many respects a curious and important work, but, like that of Pliny, often disgraced with ridiculous and fabulous accounts.[1]

ÆLIANUS (MECCIUS), a physician of the second century, under the reign of Adrian, was the first who employed the Theriaca, both as a remedy and preservative, in the plague. Galen in his treatise on the subject, considers him as one of the first of his masters, and praises him also for his great knowledge and success.[2]

ÆLIUS SEXTUS POETUS CATUS, a celebrated Roman lawyer, and author of the oldest work on jurisprudence, flourished in the sixth century after the building of Rome. He was successively ædile, consul, and censor. When Cnæus Flavius divulged his formula, the patricians, who considered themselves as the depositories of the law, composed novels, and endeavoured to conceal them with the utmost care. But Ælius, when ædile, got access to them, and published them. These last obtained the name of the Ælian law, as what Flavius had published were called the Flavian law. It appears also, that notwithstanding what Grotius and Bertrand have advanced, he was the author of a work entitled the "Tripartite," by far the oldest work on the subject. It was so called as containing, 1. The text of the Law; 2. Its interpretation; and 3. The forms of procedure. He was appointed consul in A. U. C. 556, at the end of the second Punic war; and was distinguished

[1] Gen. Dict.—Fabric. Bibl. Græc.—Saxii Onomasticon.—Bibliographical Dictionary.

[2] Biographie Universelle.

for his homely diet, and simple manners, and his rejecting of presents.[1]

ÆLMER. See AYLMER.

AELST (EVERT, or EVERHARD VAN), a Dutch painter, born at Delft in 1602, acquired a great reputation by his delicate manner of painting fruit, still life, and dead game. He was exact in copying every thing after nature, disposing them with elegance, and finishing his pictures with neatness, and transparency of colour. Whether he painted dead game, fruit, helmets with plumes of feathers, or vases of gold and silver, to each he gave a true and striking resemblance of nature, and an extraordinary lustre to the gold, silver, and steel. He died in 1658.[2]

AELST (WILLIAM VAN, called in Italy GULIELMO), was the nephew and disciple of the preceding, born at Delft in 1620, and arrived at a much higher degree of perfection than his instructor. In his youth he went to France, and exercised his art there for four years, and afterwards to Rome, where he resided for seven years; and in both places was encouraged by the patronage of persons of the first distinction. In 1656, he returned to his own country, and settled at Amsterdam, where his pictures were highly valued, and sold at a very great price. Some of them are still in the collections of the amateurs of that city. Van Aelst knew his own merit, and would not submit to disrespect. On one occasion when a burgomaster of Amsterdam gave him a very haughty answer in a matter of some importance to him, he opened his breast and shewed him a gold chain and medal which the grand duke of Tuscany had given him, adding, "You came into the world with a sack of money, that is all your merit: as to mine, it is in my talents." Like his uncle he employed himself chiefly on still life, and his pencil was so light, and his touch so delicate, that the objects he painted seemed real. He died in 1679.[3]

ÆMILIANI (St. JEROME), a nobleman, born at Venice in 1481, carried arms in his youth, and was taken prisoner. On his release he made a vow to dedicate his life to the care of orphans, and accordingly collected a considerable number of them in a house, where they were educated in virtue and industry. This laid the foundation of the regular clerks of St. Maieul, who are also called the fathers of

1 Biographie Universelle.—Gen. Dict.
2 Pilkington's Dict.—Biographie Universelle. 3 Ibid.

Somasquo, from the place where he first established their community. They were afterwards successively confirmed by the popes Paul III. and Pius IV. Their chief occupation was to instruct young persons in the principles of the Christian religion, and particularly orphans. He appears to have been a man of a most humane disposition; and in 1528, when plague and famine raged in Italy, he sold even his furniture to assist the poor. He died in 1537, and was admitted into the number of saints by Benedict XIV. Andreas Stella, the general of the Somasques, wrote his life.[1]

ÆMILIUS (ANTHONY), professor of history in the university of Utrecht, was born Dec. 20, 1589, at Aix-la-Chapelle, whither his father John Meles (Latinized by his son into Æmilius) had fled on account of his attachment to the Protestant religion. He studied first at Aix-la-Chapelle, and afterwards at Juliers under Kunius, and at Dort under Adrian Marcellus, and Gerard Vossius. At Leyden, he attended the lectures of Baudius, and spent four years in visiting the foreign universities. On his return, in 1615, he succeeded Vossius as rector of the college at Dort. At Utrecht he was, some years after, appointed professor of history; the subjects of the lectures which he gave for above twenty-six years, were taken from Tacitus. He was a firm supporter of the Cartesian philosophy, and refused to have any hand in the proceedings of the university of Utrecht against Des Cartes. He died Nov. 10, 1660. His only publication was a "Collection of Latin Orations and Poems," 1651, 12mo.[2]

ÆMILIUS (PAULUS). See EMILIUS.

ÆNEAS, or ÆNGUS, an Irish abbot, or bishop, and historian, of the eighth century, called Hagiographus, from his having written the lives of the saints, descended from the kings of Ulster; and was reputed one of the Colidei, or Culdees, worshippers of God, on account of his great piety. The accounts we have of him are rather confused; but it appears that he took extraordinary pains in compiling ecclesiastical history and biography, under the names of martyrology, fastology, &c. Sir James Ware says, that his martyrology was extant in his time. Moreri gives an account of it, or of a different book under the

[1] Mosheim.—Dictionnaire Historique, 1810.
[2] Gen. Dict.—Saxii Onomasticon.

title "De Sanctis Hiberniæ," which shews the vast labour bestowed on it, or the fertility of his invention in bringing together such a mass of biographical legends. It consists of five books: The first comprehends three hundred and forty-five bishops, two hundred and ninety-nine priests or abbots, and seventy-eight deacons, all men of eminence for their piety. The second book, entitled the Book of *homonomies*, is a wonderful piece of labour, and comprehends all the saints who have borne the same name. The third and fourth gives an account of their families, particularly the maternal pedigree of two hundred and ten Irish saints. The fifth book contains litanies and invocations of saints, &c. He is said also to have written the history of the Old Testament in very elegant verse, and a psalter called Na-rann, which is a collection, in prose and verse, Latin and Irish, concerning the affairs of Ireland. He is thought to have died either in the year 819, 824, or 830.[1]

ÆNEAS (GAZEUS), a Platonic philosopher in the fifth century, embraced Christianity, and wrote a dialogue entitled "Theophrastus," from the principal speaker, in which he treats of the immortality of the soul and the resurrection of the body. He appears to have been extremely credulous in miracles. This was printed, with a Latin translation, and the notes of Gaspard Barthius, by Bower, Leipsic, 1655, 4to. John George Justiniani published another edition at Genoa, 1645, "cum variorum epistolis Andreolo Justiniano scriptis." A translation, with other pieces, was published by Wolfius, Basle, 1558, 2 vols. 8vo, and 1561, fol. It is also printed in Gesner's "Libri Græci Theologorum Græcorum," Zurich, 1559—1560, fol. Cave says, that the first Latin translation was published at Basle in 1516, by Ambrosius Camaldulensis.[2]

ÆNEAS (SILVIUS). See PIUS II.

ÆNEAS (TACTICUS), probably, according to Casaubon, a native of Stymphalus, an ancient city of the Peloponnesus, is one of the oldest authors on the art of war: he is supposed to have lived in the time of Aristotle, or about the year 361 B. C.; and to have been emperor of Arcadia, and commander at the battle of Mantinea. Casaubon published his work, with a Latin translation, along with his edition of Polybius, fol. Paris, 1609. It was republished by Scri-

[1] Moreri.—Tanner.—Ware de Script. Hibern.—Nicolson's Historical Library.
[2] Gen. Dict.—Cave vol. I.—Saxii Onomasticon.

verius, Leyden, 1633, 12mo, with Vegetius and others on military affairs; and the Count de Beausobre published a French translation, with other pieces on the same subject, and a learned commentary, Paris, 1757, 2 vols. 4to.[1]

ÆPINUS (Francis-Marie-Ulrick-Theodore), a German physician of considerable eminence, was born at Rostock, Dec. 13, 1724, and died at Dorpt, in Livonia, Aug. 1802. He is best known to the learned world by his "Tentamen theoriæ Electricitatis et Magnetismi," Petersburgh, 4to; of which M. Haüy published an abridgement and analysis, Paris, 1787, 8vo. In 1762 he also published "Reflections on the distribution of Heat on the surface of the Earth," translated afterwards into French by Raoult de Rouen, and wrote several papers in the memoirs of the academy of Petersburgh. He was likewise among the first who made correct experiments on the electricity of the tourmalin, and published the result in a small volume, 8vo, Petersburgh, 1762. His reputation has been much greater on the continent, than among the philosophers of our country; probably owing to the very slight and almost unintelligible account which Dr. Priestley has given of his "Tentamen," in his history of Electricity. The hon. Mr. Cavendish has done it more justice in the Philosophical Transactions, vol. LXI, where his own excellent dissertation is an extensive and accurate explanation of Æpinus's theory. But a more elaborate analysis has since appeared in Dr. Gleig's supplement to the Encyclopædia Britannica, to which we refer our readers.[2]

ÆPINUS (John), a fellow-labourer with Luther in promoting the Reformation, was born 1499, in the Marche of Brandenburgh. His family name was Huch, or Hæch, which he changed to Æpinus, a custom very common with the learned men of his time. He was originally a Franciscan friar, and entered that society when in England; but on his return to Germany he studied under Luther, whose religious principles he adopted, and propagated with zeal, first at Stralsund, and afterwards at Hamburgh, where, as pastor of the church of St. Peter, and ecclesiastical inspector, he obtained great influence. In 1547, when Charles V. endeavoured to obtrude the *Interim* on the Protestants, after he had defeated their forces, and after the

[1] Gen. Dict.—Saxii Onomasticon.—Fabric. Bibl. Gr.

[2] Biographie Universelle.—Dr. Gleig's Supplement to the Encyclop. Brit. art. Electricity.

death of Luther, he opposed this species of formulary, or confession of faith, so called because it was only to take place in the *interim*, until a general council should decide all the points in question between the Protestants and Catholics. It indeed satisfied neither party, and the Lutheran preachers refused to subscribe to it. Those who did subscribe got the name of *adiaphorists*, or indifferent or lukewarm persons, against whom Æpinus contended, both in the pulpit and press. He died May 13, 1553, leaving several works, of which Melchior Adam has given the subjects, but no notice of the dates, or proper titles. In learning, zeal, and intrepid spirit, he was equal to most of his contemporaries who opposed the church of Rome.[1]

ÆRIUS, an Arian presbyter, or monk, of the fourth century, had a contest with Eustathius for the bishoprick of Sebastia and Armenia; and being disappointed, endeavoured to lessen the power and dignity of the episcopal order, by maintaining that bishops were not distinguished from presbyters by any divine right, but that according to the institution of the New Testament, their offices and authority were absolutely the same. As about this time there were some bishops who had given offence by their arrogance, these opinions of Ærius became highly popular, and he was enabled to form a considerable sect, named Ærians. He also condemned prayers for the dead, stated fasts, and the celebration of Easter; but whether these were constituent principles with his followers, does not appear. Both they and he, however, were opposed by the Arians; and by the church at large, excluded from churches and cities, and obliged to associate in private places and deserts, as long as they continued a party. It is perhaps unnecessary to add, that their opinion respecting the equality of bishops and presbyters has been since adopted by the modern presbyterians, and has been ably combated by writers in favour of the established church.[2]

ÆRODIUS. See AYRAULT.

AERTGEN, or AARTGEN, a painter of merit, was the son of a wool-comber, and born at Leyden in 1498. He worked at his father's trade till he was eighteen, and then, having discovered a genius for designing, he was placed with Cornelius Engelhechtz, under whom he made a con-

[1] Melchior Adam.—Moreri.—Biographie Universelle.
[2] Mosheim and Lardner.—Moreri.

siderable progress in painting. He became so distinguished, that the celebrated Francis Floris went to Leyden, out of mere curiosity, to see him, and being directed to a very mean apartment, when Aertgen was absent, he drew a St. Luke on the wall; which Aertgen had no sooner seen, than he exclaimed, that Floris only could have done it, and went immediately in search of him. Floris solicited him to go to Antwerp, promising him wealth and rank suitable to his merit; but Aertgen refused, declaring that he found more sweets in his poverty than others did in their riches. It was a custom with this painter never to work on Mondays, but to devote that day with his disciples to the bottle. He used to stroll about the streets in the night, playing on the German flute; and in one of those frolics he was drowned, in 1564.[1]

AERSENS (PETER), called by the Italians *Pietro Longo*, from his tallness, was a celebrated painter, and born at Amsterdam in 1519. His father, who was a stocking-maker, had intended to train him in his own way; but the mother, finding in him an inclination towards painting, was resolved that her son should pursue his genius, even though she always were forced to spin for her livelihood: and to this her husband at length consented. His first master was Alart Claessen, an eminent painter in Amsterdam, under whom he so distinguished himself, that he soon engaged the attention of the great. When he was about eighteen, he went to Bossu in Hainault, to view the pieces of several masters; thence to Antwerp, where he married and entered into the company of painters. He excelled very particularly in representing a kitchen; and generally, upon all kinds of subjects. An altar-piece of his, viz. a crucifix, setting forth an executioner breaking with an iron bar the legs of the thieves, &c. was much admired. This noble piece was destroyed by the rabble in the time of the insurrection, 1566, although the lady of Sonneveldt, in Alckmaer, offered 200 crowns for its redemption, as the furious peasants were bringing it out of the church: but they tore it to pieces, and trod it under foot. This he afterwards complained of to the populace in terms of such severity, that more than once they were going to murder him. Pilkington, however, speaks of a fine altar-piece of his at Amsterdam, representing the death of the Virgin, as still exist-

[1] Biographie Universelle.—Baldinucci notizie de professi.

ing; and of a Nativity and the Wise Men's Offering at Delft, both excellent performances. He was well skilled in perspective and architecture, and enriched his grounds with elegant ornaments and animals. His figures were well disposed; their attitudes had abundance of variety, and their draperies were well chosen and well cast. He died in 1585, leaving three sons, who succeeded in his profession. He had a mean aspect, which he did not amend by any attention to the exterior; for he always appeared very meanly dressed.[1]

ÆSCHINES, a Socratic philosopher, in the fourth century B. C. was an Athenian of mean birth, but discovered an early thirst after knowledge, and, though oppressed by poverty, devoted himself to the pursuit of wisdom, under the tuition of Socrates. When he first became his disciple, he told Socrates, that the only thing which it was in his power to present him, in acknowledgment of his kind instructions, was himself. Socrates replied, that he accepted and valued the present, but that he hoped to render it more valuable by culture. Æschines adhered to this master with unalterable fidelity and perseverance, and enjoyed his particular friendship. Having spent many years in Athens, without being able to rise above the poverty of his birth, he determined, after the example of Plato and others, to visit the court of Dionysius, the tyrant of Sicily, who at this time had the reputation of being a general patron of philosophers. On his arrival at Syracuse, though slighted on account of his poverty by Plato, he was introduced to the prince by Aristippus, and was liberally rewarded for his Socratic dialogues. He remained in Sicily till the expulsion of the tyrant, and then returned to Athens. Here, not daring to become a public rival of Plato or Aristippus, he taught philosophy in private, and received payment for his instructions. Afterwards, in order to provide himself with a more plentiful subsistence, he appeared as a public orator; and Demosthenes, probably because he was jealous of his abilities (for he excelled in eloquence), became his opponent. The time when he died is not known. He wrote seven Socratic dialogues, in the true spirit of his master, on temperance, moderation, humanity, integrity, and other virtues, under the titles, Miltiades, Callias, Rhinon, Aspasia, Alcibiades, Axiochus, and Telauges. Of these only three are

[1] Pilkington.

extant, the best edition of which is by Le Clerc, Amsterdam, 1711, 8vo. There is another valuable edition, with the notes of Horræus, Leovard. 1788, 8vo.[1]

ÆSCHINES, a celebrated Greek orator, contemporary with Demosthenes, to whom he was little inferior, was born at Athens 327 years B. C. He is said to have been of distinguished birth, although Demosthenes reports that he was the son of a courtezan: but whatever his birth may have been, his talents were very considerable. His declamations against Philip king of Macedon, first brought him into notice. Demosthenes and he were rivals; but Demosthenes having vanquished him in a solemn debate, he went to Rhodes, and opened a school there, beginning his lectures by reading the two orations which occasioned his removal thither. When they excessively applauded that of Demosthenes, he was generous enough to say, "What would you have thought if you had heard him thunder out the words himself!" He afterwards removed to Samos, where he died at the age of 75. There are only three of his orations extant, which however are so very beautiful, that Fabricius compares them to the three graces. One is against Timarchus his accuser, whom he treated so severely, as to make him weary of life; and some have said, that he did actually lay violent hands upon himself. Another is an "Apology" for himself against Demosthenes, who had accused him of perfidy in an "Embassy" to Philip. The third "against Ctesiphon," who had decreed the golden crown to Demosthenes. This excellent oration, together with that of Demosthenes against it, was translated by Cicero into Latin, as St. Jerome and Sidonius inform us. The three orations were published by Aldus 1513, and by Henry Stephens among other orators, 1575, in Greek. They are, as might have been necessarily expected, inserted in Reiske's valuable edition of the Grecian orators. There are also attributed to Æschines twelve epistles, which Taylor has added to his edition of the orations of Demosthenes and Æschines. They have also been published, with various readings, by I. Samuel Sammet, Leipsic, 1772, 8vo. Wolfius has given them in his edition of Demosthenes, with a Latin version and notes, 1604; and this edition is most esteemed. The abbé Auger published a French translation of Æschines and Demosthenes, in 6 vols. 8vo, Paris, 1789 and 1804. Of his con-

[1] Brucker.—Fabr. Bibl. Gr.—Stanley's Hist. of Philosophy.—Saxii Onomast.

test with Demosthenes, Dr. Blair gives this opinion: Demosthenes appears to great advantage, when contrasted with Æschines, in the celebrated oration *pro Corona*. Æschines was his rival in business, and his personal enemy; and one of the most distinguished orators of that age. But when we read the two orations, Æschines is feeble in comparison of Demosthenes, and makes much less impression on the mind. His reasonings concerning the law that was in question, are indeed very subtile; but his invective against Demosthenes is general, and ill supported; whereas Demosthenes is a torrent, that nothing can resist. He bears down his antagonist with violence; he draws his character in the strongest colours; and the particular merit of that oration is, that all the descriptions in it are highly picturesque.[1]

ÆSCHYLUS, one of the most eminent tragic poets of ancient times, was born at Athens. Authors differ in regard to the time of his birth, some placing it in the 65th, others in the 70th olympiad; but according to Stanley, who relies on the Arundelian marbles, he was born in the 63d olympiad, or about 400 years B. C. He was the son of Euphorion, and brother to Cynegirus and Aminias, who distinguished themselves in the battle of Marathon, and the sea-fight of Salamis; at which engagement Æschylus was likewise present. In this last action, according to Diodorus Siculus, Aminias, the younger of the three brothers, commanded a squadron of ships, and behaved with so much conduct and bravery, that he sunk the admiral of the Persian fleet, and signalized himself above all the Athenians. To this brother our poet was, upon a particular occasion, obliged for saving his life. Ælian relates, that Æschylus, being charged by the Athenians with certain blasphemous expressions in some of his pieces, was accused of impiety, and condemned to be stoned to death. They were just going to put the sentence in execution, when Aminias, with a happy presence of mind, throwing aside his cloak, shewed his arm without a hand, which he had lost at the battle of Salamis, in defence of his country. This sight made such an impression on the judges, that, touched with the remembrance of his valour, and the friendship he shewed for his brother, they pardoned Æschylus. Our poet however resented the indignity of this prosecution, and resolved to leave a place where his life had been in

[1] Fabr. Bibl. Græc.—Saxii Onomasticon.—Blair's Lectures.

danger. He became more determined in this resolution, when he found his pieces less pleasing to the Athenians than those of Sophocles, though a much younger writer. Simonides had likewise won the prize from him, in an elegy upon the battle of Marathon. Suidas having said that Æschylus retired into Sicily, because the seats broke down during the representation of one of his tragedies, some have taken this literally, without considering that in this sense such an accident did great honour to Æschylus; but, according to Joseph Scaliger, it was a phrase amongst the comedians; and he was said to break down the seats, whose piece could not stand, but fell to the ground. Some affirm, that Æschylus never sat down to compose but when he had drunk liberally. This perhaps was in allusion to his excessive imagination, which was apparent in an abrupt, impetuous, and energetic style. They who could not relish the sublimer beauties of language, might perhaps have ascribed his rapid and desultory manner, rather to the fumes of wine than to the result of reason. He wrote a great number of tragedies, of which there are but seven remaining; viz. Prometheus, the Seven Champions before Thebes, the Persæ, the Agamemnon, the Choephoræ, the Eumenides, and the Suppliant Virgins; and in these it is evident, that if he was not the father, he was the great improver of the Grecian stage. In the time of Thespis there was no public theatre to act upon; the strollers drove about from place to place in a cart. Æschylus furnished his actors with masks, and dressed them suitably to their characters. He likewise introduced the buskin, to make them appear more like heroes; and the ancients give Æschylus the praise of having been the first who removed murders and shocking sights from the eyes of the spectators. He is said likewise to have lessened the number of the chorus; but perhaps this reformation was owing to an accident; in his Eumenides, the chorus, which consisted of fifty persons, appearing on the stage with frightful habits, had such an effect on the spectators, that the women with child miscarried, and the children fell into fits; which occasioned a law to be made to reduce the chorus to fifteen. Mr. Le Fevre has observed, that Æschylus never represented women in love, in his tragedies, which, he says, was not suited to his genius; but in representing a woman transported with fury, he was incomparable. Longinus says,

that Æschylus has a noble boldness of expression; and that his imagination is lofty and heroic. It must be owned, however, that he affected pompous words, and that his sense is too often obscured by figures. But, notwithstanding these imperfections, this poet was held in great veneration by the Athenians, who made a public decree that his tragedies should be played after his death. When Æschylus retired to the court of Hiero king of Sicily, this prince was then building the city of Ætna, and our poet celebrated the new city by a tragedy of the same name. After having lived some years at Gela, we are told that he died of a fracture of his skull, caused by an eagle letting fall a tortoise on his head; and that this death is said to have been predicted by an oracle, which had foretold that he should die by somewhat from the heavens. He died, however, by whatever means, according to Mr. Stanley, in the 69th year of his age. He had the honour of a pompous uneral from the Sicilians, who buried him near the river Gela; and the tragedians of the country performed plays and theatrical exercises at his tomb; upon which was inscribed an epitaph, celebrating him only for his valour at the battle of Marathon.

He has been justly compared to Shakspeare for energy of style and sentiment, for expression of character and passion, often by the happiest use of trivial circumstances. His merits have been skilfully analysed by the author of the Observer, No. 132, 133, and 134, who, it is now known, derived his materials from the unpublished writings of Dr. Bentley, and perhaps yet better by the abbé Barthelemy, in his Anacharsis.

The editions of Æschylus are very numerous. The best are those of Robertellus, Venet. 1552, 8vo; Victorius, Paris, 1557, 4to; Canterus, Antwerp, 1580, 12mo; Stanley, London, 1663—1664, fol. from the text of Canter, a magnificent book, containing the scholia, fragments, the notes and prefaces of preceding editors, and the annotations of the very learned editor himself. Another magnificent edition of Glasgow, 1795, fol. from the text of the late professor Porson, is said to be incorrect. The learned professor's genuine edition was published in 1806, 2 vols. 8vo, and contains many admirable improvements of the text. It is much to be regretted, that the notes have not appeared. The English reader has been introduced to the

beauties of Æschylus by the elegant poetical translation of Mr. Potter, published in 1777.[1]

ÆSOP, the fabulist. Of this man, the reputed author of many fables, it is very doubtful whether we are in possession of any authentic biography. The life by Planudes, a monk of the fourteenth century, is universally considered as a series of fictions; and the notices of him in writers of better authority, are not sufficiently consistent to form a narrative. The particulars usually given, however, are as follow. He was born at Amorium, a small town in Phrygia, in the beginning of the sixth century before the Christian æra, and was a slave to two philosophers, Xanthus and Idmon, the latter of whom gave him his liberty, on account of his good behaviour and pleasantry. The philosophers of Greece gained a name by their lofty sentences, clothed in lofty words; Æsop assumed a more simple and familiar style, and became not less celebrated. He taught virtue and ridiculed vice, by giving a language to animals and inanimate things; and composed those fables, which under the mask of allegory, and with all the interest of fable, convey the most useful lessons in morality. The fame of his wisdom spreading over Greece and the adjoining countries, Crœsus, the king of Lydia, sent for him, and was his generous benefactor. There he found Solon, whom he soon equalled in favour, however different his mode of conducting himself. Solon preserved his austerity in the midst of a corrupt court, was a philosopher among courtiers, and often offended Crœsus by obtruding his advice, who at last dismissed him. "Solon," said Æsop, "let us not address kings, or let us say what is agreeable." "By no means," replied the philosopher, "let us either say nothing, or tell them what is profitable." Æsop made frequent excursions from the court of Lydia into Greece. When Pisistratus assumed the chief power at Athens, Æsop, who witnessed the dissatisfaction of the people, repeated to them his fable of the frogs petitioning Jupiter for a king. He afterwards travelled through Persia and Egypt, everywhere inculcating morality by his fables. The kings of Babylon and Memphis received him with distinguished honour; and on his return to Lydia, Crœsus sent him with a sum of money to Delphi, where he was to offer a magnificent sacrifice to the god of the place, and

[1] Gen. Dict.—Cumberland's Observer.—British Essayists, vol. XL.—Dibdin's Classics.—Bibliographical Dict.—Saxii Onomasticon.—Anacharsis, vol. VI.

distribute a certain sum of money to each of the inhabitants. But being offended by the people, he offered his sacrifice, and sent the rest of the money to Sardis, representing the Delphians as unworthy of his master's bounty. In revenge, they threw him from the top of a rock. All Greece was interested in his fate, and at Athens a statue was erected to his memory. Lurcher, in his notes on Herodotus, fixes his death in the 560th year before the Christian æra, under the reign of Pisistratus. Planudes, who, as already observed, wrote his life, represents him as exceedingly deformed in person, and defective in his speech, for which there seems no authority. It is to this monk, however, that we owe the first collection of Æsop's Fables, such as we now have them, mixed with many by other writers, some older, and some more modern than the time of Æsop. He wrote in prose; and Socrates, when in prison, is said to have amused himself by turning some of them into verse. Plato, who banished Homer and the other poets from his republic, as the corruptors of mankind, retained Æsop as being their preceptor. Some are of opinion, that Lockman, so famous among the orientals, and Pilpay among the Indians, were one and the same with Æsop. Whatever may be in this, or in the many other conjectures and reports, to be found in the authorities cited below, the fables of Æsop may surely be considered as the best models of a species of instructive composition, that has been since attempted by certain men of learning and fancy in all nations, and particularly our own; nor will it be easy to invent a mode of arresting and engaging the attention of the young to moral truths, more pleasant or more successful. The best editions of Æsop are those of Plantin, Antwerp, 1565, 16mo; of Aldus, with other fabulists, Venice, 1505, fol. and Franckfort, 1610; that called Barlow's, or "Æsopi Fabularum, cum Vita," London, 1666, fol. in Latin, French, and English; the French and Latin by Rob. Codrington, with plates by Barlow, now very rare, as a great part of the edition was burnt in the fire of London; Hudson's, published under the name of Marianus (a member of St. Mary Hall), Oxford, 1718, 8vo. They have been translated into all modern languages; and Croxall's and Dodsley's editions deserve praise, on account of the life of Æsop prefixed to each. [1]

[1] Dict. Hist.—Athenæum, vol. III.—Works of the Learned, vol. I. p. 94.—Gen. Dict. &c.

ÆSOP, a Greek historian, wrote a romantic history of Alexander the Great: but it is not known at what time he lived. His work was translated into Latin by one Julius Valerius, who is not better known than Æsop. Freinshemius has the following passage concerning this work: "Julius Valerius wrote a fabulous Latin history of Alexander, which by some is ascribed to Æsop, by others to Callisthenes. Hence Antoninus, Vincentius, Uspargensis, and others, have taken their romantic tales. Barthius, in his Adversaria, says: "There are many such things in the learned monk, who some years ago published a life of Alexander the Great, full of the most extravagant fictions; yet this romance had formerly so much credit, that it is quoted as an authority even by the best writers. Whether this extraordinary history was ever published I know not; I have it in manuscript, but I hardly think it worthy of a place in my library." It is the same author that Franciscus Juretus mentions under the name of Æsop. The work was published in German at Strasburgh, 1486.[1]

ÆSOP (CLODIUS), a celebrated actor, who flourished about the 670th year of Rome. He and Roscius were contemporaries, and the best performers who ever appeared upon the Roman stage; the former excelling in tragedy, the latter in comedy. Cicero put himself under their direction to perfect his action. Æsop lived in a most expensive manner, and at one entertainment is said to have had a dish which cost above 800*l.*; this dish we are told was filled with singing and speaking birds, some of which cost near 50*l.* Pliny (according to Mr. Bayle) seems to refine too much, when he supposes that Æsop found no other delight in eating those birds but as they were imitators of mankind; and says that Æsop himself being an actor was but a copier of man; and therefore he should not have been lavish in destroying those birds, which, like himself, copied mankind. The delight which Æsop took in this sort of birds proceeded, as Mr. Bayle observes, from the expence. He did not make a dish of them because they could speak, but because of their extraordinary price. Æsop's son was no less luxurious than his father, for he dissolved pearls for his guests to swallow. Some speak of this as a common practice of his, but others mention his falling into this excess only on a particular day, when he

[1] Gen. Dict.

was treating his friends. Horace speaks only of one pearl of great value, which he dissolved in vinegar, and drank.

Æsop, notwithstanding his expences, is said to have died worth above 160,000*l*. When he was upon the stage, he entered into his part to such a degree, as sometimes to be seized with a perfect ecstacy. Plutarch mentions it as reported of him, that whilst he was representing Atreus deliberating how he should revenge himself on Thyestes, he was so transported beyond himself in the heat of action, that with his truncheon he smote one of the servants crossing the stage, and laid him dead on the place. [1]

ÆTHERIUS, was an architect of the 6th century, under the reign of Anastasius I. emperor of the east, who stowed many honours upon him, and admitted him into his council. He is said to have built the great wall, ordered by Anastasius, to preserve Constantinople from the inroads of the Huns, Goths, and Bulgarians. It was eighteen leagues in length, and twenty feet in breadth. He built also several edifices in Constantinople, particularly the Chalcis in the grand palace. [2]

ÆTION, a Greek painter, highly praised by Cicero and Lucian, painted a picture, which he exhibited at the olympic games, the subject of which was the nuptials of Alexander the Great and Roxana. It was so much applauded, that Proxenidas, who was one of the judges appointed to decide on the merits of the artists, enchanted with the talents of Ætion, bestowed on him his daughter in marriage. Lucian says that he saw this picture in Italy, and gives a very accurate description of it, from which Raphael sketched one of his richest compositions. [3]

ÆTIUS, a heretic of the fourth century, and by some surnamed The Atheist, as being one of the first opposers of the doctrine of the Trinity, was born at Antioch, the son of a person reduced in his circumstances, and was consequently obliged to work at the trade of goldsmith for a livelihood. He afterwards studied, and with considerable success, at Alexandria, whence he returned to Antioch, and was ordained deacon by Leontius, then bishop of that city. What his principles were is not very clear. Theodoret says, he improved upon the blasphemies of Arius; and for that reason was banished by the emperor Constantius into a remote part of Phrygia. The emperor

[1] Gen. Dict. [2] Biographie Universelle.
[3] Moreri.—Biographie Universelle.

Julian recalled him, and enriched him with an estate. Others insinuate that he was a defender of faith in opposition to works, and leaned to the Antinomian extreme. The displeasure of the orthodox, however, was such that he had the surname of Atheist. Athanasius gives him the same appellation, and Cave says, justly. Epiphanius has preserved a small book, containing forty-seven erroneous propositions of Ætius, which he answered. His followers were called, from his name, Ætians. Their distinguishing principle was, that the Son and the Holy Ghost are in all things unlike the Father. [1]

ÆTIUS, a physician of Armida, a town of Mesopotamia, lived about the end of the 5th or the beginning of the 6th century. The work for which he is now known is his "Tetrabiblos," a compilation from all the physicians who preceded him, particularly Galen, Archigenes, Dioscorides, &c. He describes also some new disorders, and throws out some opinions, not known before his time, respecting the diseases of the eye, and the use of outward applications. Partaking of the credulity of his time, he describes all the pretended specifics, charms, and amulets in vogue among the Egyptians, which forms a curious part of his writings. What he says on surgical topics is thought most valuable. The work, by the various transcribers, has been divided into four Tetrabiblons, and each into four discourses; and originally appears to have consisted of sixteen books. The first eight only were printed in Greek, at Venice, by the heirs of Aldus Manutius, 1534, fol. The others remain in manuscript in the libraries of Vienna and Paris. There have been many editions in Latin, of the translation of Janus Cornarius, under the title of "Contractæ ex veteribus Medicinæ Tetrabiblos," Venice, 1543, 8vo; Basle, 1542, 1549, fol.; another at Basle, 1535, fol. translated by J. B. Montanus; two at Lyons, 1549, fol. and 1560, 4 vols. 12mo, with the notes of Hugo de Soleriis; and one at Paris, 1567, fol. among the "Medicæ artis principes." Dr. Freind has adverted to Ætius, in his history, more than to almost any ancient writer, but has not the same opinion of his surgical labours as is expressed above. Some writers have confounded this Ætius with the subject of the preceding article.

[1] Lardner's Works.—Cave, vol. I.

[2] Biographie Universelle.—Haller Bibl. Med. Pract.—Freind's History of Physic.—Manget Bibl.

AFER (DOMITIUS), a famous orator, born at Nismes, fifteen or sixteen years B. C. and flourished under Caligula, Claudius, and Nero. He was elected to the prætorship; but, not being afterwards promoted according to his ambitious expectations, and desirous at any rate to advance himself, he turned informer against Claudia Pulchra, cousin of Agrippina, and pleaded himself in that affair. Having gained this cause, he was ranked amongst the first orators, and got into favour with Tiberius, who hated Agrippina: but this princess not thinking Domitius the author of this process, did not entertain the least resentment against him. The encomiums passed by the emperor on the eloquence of Domitius, made him now eagerly pursue the profession of an orator; so that he was seldom without some accusation or defence, by which he acquired a greater reputation for his eloquence than his probity. In the 779th year of Rome, he carried on an accusation against Claudia Pulchra; and the year following, Quintilius Varus her son was impeached by him and Publius Dolabella. It was not surprising that Afer, who had been poor for many years, and squandered the money got by former impeachments, should return to this practice; but it was matter of great surprise that one who was a relation of Varus, and of such an illustrious family as that of Publius Dolabella, should associate with this informer. Afer had a high reputation as an orator for a considerable time, but this he lost by continuing to plead when age had impaired the faculties of his mind.

Quintilian, in his youth, cultivated the friendship of Domitius very assiduously. He tells us that his pleadings abounded with pleasant stories, and that there were public collections of his witty sayings, some of which he quotes. He also mentions two books of his, "On Witnesses." Domitius was once in great danger from an inscription he put upon a statue erected by him in honour of Caligula, wherein he declared, that this prince was a second time consul at the age of 27. This he intended as an encomium; but Caligula, taking it as a sarcasm upon his youth, and his infringement of the laws, raised a process against him, and pleaded himself in person. Domitius, instead of making a defence, repeated part of the emperor's speech, with the highest marks of admiration; after which he fell upon his knees, and begging pardon, declared, that he dreaded more the eloquence of Caligula than his im-

perial power. This piece of flattery succeeded so well, that the emperor not only pardoned, but also raised him to the consulship. Afer died in the reign of Nero, A. D. 59.[1]

AFFLITTO, in Latin DE AFFLICTIS (MATTHEW), an eminent lawyer, the grandson of Matthew Afflitto, counsellor-royal in 1409 under Ladislaus, was born at Naples about 1430. Being attached to the study of law from his youth, he made great progress, and acquired so much reputation, that he was promoted to the council of state by king Ferdinand I. and shared the confidence of that prince and of his son, afterwards Alphonsus II. He was afterwards appointed president of the royal chamber, and was employed in public transactions of the greatest importance under five successive kings of Naples. To the knowledge displayed in his works, he joined the strictest probity and most amiable manners. Camerario, lieutenant of the royal chamber, and an eminent feudal lawyer, gives him the character of the most learned and excellent man of his own or the preceding age; nor are Ferron and Fontanella more sparing of their praises. Pancirollus only considers him as rather laborious than acute in his writings. Notwithstanding the distractions of the times in which he lived, and his numerous labours, he reached the age of eighty, and died in 1510. He was interred in the conventual church of Monte-Vergine in Naples, under a monument representing St. Eustachius, from whom his family derived their origin. He was twice married, and from his second wife, Diana Carmignana, are descended the Afflittos, barons of Rocca-Gloriosa.

Afflitto's works are: 1. "Commentarius in Constitutiones Siciliæ et Neapolis," Francfort, 1603, fol. 2. "Commentarius super tres libros Feudorum," Venice, 1534, fol.; Lyons, 1543, and 1560; Francfort, 1598, 1608, 1629. 3. "Decisiones Neapolitanæ antiquæ et novæ," Venice, 1564, 1600, and 1635, fol.; and Francfort, 1616, and 1635, fol. 4. "Lecturæ super consuetudinibus Neapolitani Siciliæque regni," Leyden, 1535, fol.; reprinted under different titles, and with the additions of other writers on the subject. 5. "De Jure Protomiseos cum Baldo et Marantha, Tr. Tr. xviii." Francfort, 1571, and 1588; reprinted at Spires, 1603, 8vo. 6. "Enumeratio Privilegiorum fisci," Basle, 1550, fol. 7. "Lecturæ su-

[1] Gen. Dict.

per 7 Codicis Justiniani," 1560. 8. "De consiliariis principum et officialibus eligendis, ad justitiam regendam," Naples; a very scarce work. The frequent editions of these voluminous works sufficiently prove the high estimation in which they were held. The family of Afflito has produced other celebrated men, as 1. JOHN AFFLITO, an eminent mathematician, particularly skilled in the art of fortification, and employed as an engineer by John of Austria in some of his wars. He published, in Spanish, a treatise on the subject, 2 vols. 4to, and a volume of "Theological and Philosophical Miscellanies." He died at Naples, 1673. 2. GAETAN-ANDRE' D'AFFLITTO, advocate-general, who published law-pleadings and decisions at Naples, 1655. And lastly, CÆSAR D'AFFLITTO, who left a work on the feudal laws.[1]

AFFO (IRENEUS), a native of Bussetto, a small town in the duchy of Piacenza, was appointed in 1768 by the Infant don Ferdinand to be professor of philosophy at Guastalla, where he wrote his "Historia di Guastalla," 4 vols. 4to. It commences with the reign of Charlemagne; comprizes the three dynasties who governed that state: viz. the Torelli's, the Gonzago's, and the Bourbons, dukes of Parma; and finishes in 1776. On account of this work, he was appointed superintendant of the valuable library of Parma. He is a diffuse writer, as he allows in his preface, but his researches are valuable and correct. Writing under a prince so particular as the last Infant, he was obliged to suppress some things of a delicate kind. He wrote also "Historia di Parma," printed there 2 vols, 4to, and other works respecting the antiquities and the lives of the sovereigns of these states. He left a manuscript history of Peter Louis Farnèse, which the Infant would not suffer to be published. He died at the age of sixty, about the beginning of the present century.[2]

AFRANIUS, a Latin poet, who wrote several comedies in imitation of Menander. He was a man of wit and sense. Quintilian blames him for the licentious amours in his plays. He lived about 100 years before the vulgar æra, according to Vossius. Only some fragments of this poet are come down to our times, which are inserted in the "Corpus Poetarum" of Maittaire, London, 1713, folio.[3]

1 Biographie Universelle.—Dict. Historique.
2 Biographie Universelle. 3 Moreri.—Fabr. Bibl. Lat.

AFRICANUS (JULIUS), a Christian historian, was born at Nicopolis in Palestine, in the third century. He composed a chronology, to convince the heathens of the antiquity of the true religion, and the novelty of the fables of Paganism. This work was divided into five books, and is a sort of universal history, from the creation of Adam, to the reign of the emperor Macrinus. No more, however, is extant than what we find of it in the Chronicon of Eusebius. He wrote a letter to Origen concerning the history of Susannah, which he deemed to be spurious, and another to Aristides, to reconcile the genealogical tables of St. Matthew and St. Luke. It was in consequence of his entreaties that the emperor Heliogabalus rebuilt the city of Nicopolis, which he founded on the spot where the village of Emmaus stood. A mathematical work, entitled "Cæstus," has been attributed to him. The fragments which remain of this author were printed among the "Mathematici Veteres," at Paris, in 1693, fol. and were translated into French by M. Guiscard, in his "Memoires Militaires des Grecs et des Romains," Paris, 1774, 3 vols. 8vo. It is supposed that the ancient part of the work of Julius Africanus, was an abridgment of the famous work of Manetho, an Egyptian priest, who flourished about 300 years before Christ. (See MANETHO). A great part of Africanus's Chronography is extant in Georg. Syncellus, edit. Paris, 1652, from whence, not being then published, it was borrowed by Scaliger in his edition of Eusebius's Chronicon in Greek. Africanus is placed by Cave at the year 220, who likewise supposes that he died in an advanced age, about the year 232. But Dr. Lardner does not think that he was then in an advanced age, or died so soon. Of his character, he says, that we may glory in Africanus as a Christian. For it cannot but be a pleasure to observe, that in those early days there were some within the inclosure of the church of Christ, whose shining abilities rendered them the ornament of the age in which they lived; when they appear also to have been men of unspotted characters, and give evident proofs of honesty and integrity. [1]

AGANDURU (RODERIC MORIZ), a Spanish missionary of the 17th century, who lived under the reigns of Philip III.

[1] Lardner's Works.—Fabr. Bibl. Græc.—Bibliographical Dict. vol. I.—Moreri.—Cave.—Saxii Onomasticon.

and Philip IV. was a barefooted Augustin, and celebrated for his apostolic zeal. These religious had a principal hand in the rapid, but for the most part short-lived, progress of the Catholic faith in Japan; and converted the populous nation of the Tagalians, or Tagaleze, Malayans by descent, who inhabited Lucon, one of the Philippine islands, and who remain Christians to this day. In 1640, Aganduru was appointed by his brethren, and with the authority of Philip IV. to go to Rome and offer to the pope, Urban VIII. the homage and obedience of these new converts. He wrote a "History of Conversions in Japan and the Philippine islands, with a detail of his religious embassy:" and a "General History of the Moluccas and the Philippines," 2 vols. from the discovery of them, to the middle of the seventeenth century.[1]

AGAPETUS, deacon of the church of Constantinople, in the sixth century, or about 527, presented the emperor Justinian, on his accession to the throne, with a work in seventy-two chapters, which has been called "Charta Regia," and contains excellent advice on the duties of a Christian prince. This work was long esteemed, and procured the author a place among the best writers of his age. It was first printed, Gr. et Lat. at Venice, 1509, 8vo; and is often printed in the same volume with various editions of Æsop's fables. The most correct edition is that of Banduri, in a collection entitled "Imperium Orientale," Paris, 1711, 2 vols. fol. The last edition was published at Leipsic, 1733, 8vo, Gr. et Lat. by Græbelius, with notes; but those not of much importance. Louis XIII. in his youth translated it into French, and this was printed in 1612, 8vo, and often since.[2]

AGARD (ARTHUR), a learned and industrious English antiquary, and one of the members of the first society of antiquaries, was the son of Clement Agard, of Foston (not Toston, as in the Biog. Brit.) in Derbyshire, by Eleanor, the daughter of Thomas Middleborough, of Egbaston in Warwickshire. He was born 1540, and originally studied law; but it does not appear that he was at either university. He afterwards became a clerk in the Exchequer office; and in 1570 was made deputy chamberlain of the Exchequer, which he held forty-five years. During this time, he had leisure and industry to accumulate large col-

[1] Biographie Universelle.
[2] Ibid.—Moreri.—Cave, vol. I.—Fabr. Bibl. Græc.—Saxii Onomasticon.

lections of matters pertaining to the antiquities of his country; and his zeal in these researches procured him the acquaintance of that eminent benefactor to English literature and antiquities, sir Robert Cotton, with whom he enjoyed the strictest friendship as long as he lived. Wood, in his Athenæ, has made a strange mistake here in ascribing Agard's proficiency in antiquary knowledge to Sir Robert, who was but just born the year Agard came into office. There can be no doubt, however, that they improved and assisted each other in their pursuits. Agard also could number the most eminent and learned men of the age among his friends and coadjutors. It was in his days, about 1572, that the society of antiquaries was formed by archbishop Parker; and among the names of its original members, we find Agard, Andrews, Bouchier, Camden, Carew, Cotton, Dodderidge, Ley, Spelman, Stow, Dethicke, Lambart, and others. In this society, Agard read these essays, which have since been published by Hearne, in his "Collection of Curious Discourses," 1720 and 1775, 2 vols. Agard's discourses are: 1. Opinion touching the antiquity, power, order, state, manner, persons, and proceedings of the high court of parliament in England. 2. On this question, Of what antiquity shires were in England? In this essay various ancient manuscripts are cited; and Mr. Agard seems to think king Alfred was the author of this division: it was delivered before the society in Easter term, 33 Eliz. 1591. 3. On the dimensions of the lands in England. In this he settles the meaning of these words, solin, hida, carucata, jugum, virgata, ferlingata, ferlinges, from ancient manuscripts and authentic records in the exchequer. 4. The authority, office, and privileges of herault's [heralds] in England. He is of opinion, that this office is of the same antiquity with the institution of the garter. 5. Of the antiquity or privileges of the houses or inns of court, and of chancery. In this he observes, that in more ancient times, before the making of Magna Charta, our lawyers were of the clergy: that in the time of Edward I. the law came to receive its proper form; and that in an old record, the exchequer was styled the mother-court of all courts of record. He supposes that at this time lawyers began to have settled places of abode, but affirms he knew of no privileges. 6. Of the diversity of names of this island. In this we find that the first Saxons, residing in this island, came here under the command of

one Aelle and his three sons, in 435; and that the reason why it was called England rather than Saxon land, was because the Angles, after this part of the island was totally subdued, were more numerous than the Saxons. He likewise observes, that after this conquest, the name of Briton grew into distaste, and all valued themselves on being Englishmen. This was read, June 29, 1604, and is the last discourse of Agard in the collection. The society was dissolved soon after, and did not revive until the last century.

Agard made the Doomsday book his particular study, and endeavoured to explain it in a treatise, "De usu et obscurioribus verbis," on the use and true meaning of the obscure words in the Doomsday book. This is preserved in the Cotton library, under Vitellius, N° 9. He likewise compiled for the benefit of his successors, "A Catalogue of all such records as were in the four treasuries belonging to his Majesty; and an account of all leagues, and treaties of peace, intercourses, and marriages, with foreign nations." This he deposited with the officers of his Majesty's receipt; and by his will he directed that, on a small reward being paid to his executor, eleven other MS treatises, relating to exchequer affairs, should be delivered up to the office. All the rest of his collections, consisting of at least twenty volumes, he bequeathed to sir Robert Cotton, in whose library they were deposited. Previous to his death, he caused a monument to be erected for himself and his wife, near the chapter door in the cloister of Westminster-abbey. He died Aug. 22, 1615. Camden, Selden, and other antiquaries, bear ample testimony to his merit.[1]

AGASIAS, a sculptor of Ephesus, the scholar or son of Dositheos. Mr. Fuseli observes, that the name of Agasias does not occur in ancient record; and whether he be the Egesias of Quintilian and Pliny, or these the same, cannot be ascertained; though the style of sculpture, and the form of the letters in the inscription, are not much at variance with the character which the former gives to the age of Calon and Egesias. There are, therefore, no particulars of his life; but he is well known in the history of the arts, for his admired statue, usually called the Gladiator; formerly in the villa Borghese, and now in the museum at Paris. It was found, with the Apollo Belvidere, at Net-

[1] Biog. Brit.—Archæologia, vol. I. pp. 7. 337; vol. XIV. p. 164.

tuno, formerly Antium, the birth-place of Nero; where he had collected a great number of the best works brought from Greece by his freed-man Acratus. The form of the letters on the inscription mark the high antiquity of this statue, which is less ideal than the Apollo, but not less admirable. Winkelman calls it an assemblage of the beauties of nature in a perfect age, without any addition from imagination. Fuseli terms it "A figure, whose tremendous energy embodies every element of motion, whilst its pathetic dignity of character enforces sympathy." It is in perfect preservation, with exception of the right arm, which was restored by Algardi. It is now, however, agreed that it is not the statue of a Gladiator, but apparently one of a groupe. The attention and action of the figure is upwards to some higher object, as a person on horseback; and it is thought to be of a date prior to the introduction of the gladiatorial sports into Greece. [1]

AGATHANGELUS, an Armenian historian, was secretary to Tiridates, the first Christian king of that country, and lived in the beginning of the fourth century, probably about the year 320. Moyses Chorenensis, Barpezius, and other Armenian writers speak highly in his praise, particularly in respect to the purity of his style. He wrote a "History of the introduction of Christianity into Armenia," with a life of king Tiridates. It has been translated into Greek; but the original was published at Constantinople, 1709, 4to. The imperial library at Paris has a copy of this book, and a manuscript much more complete. [2]

AGATHARCHIDES, a voluminous geographer and historian, was a native of Gnidus; and in his youth reader to the historian Heraclides, and afterwards tutor to Ptolomy Alexander, who reigned in Egypt about the year 104 B. C. according to Dodwell. Agatharchides was attached to the doctrine of the Peripatetics. Among the numerous works he wrote on history and geography, the ancients mention the following: 1. "On the Red Sea," in five books, which is a kind of periplus of the gulph of Arabia; with many curious particulars of the Sabeans, and other nations of Arabia Felix. The fragments of this work preserved by Diodorus and Photius, were printed by Henry Stephens, 1557, 8vo; and collected more fully by Hudson in his "Geographi minores," vol. I. M. Gosselin also has com-

[1] Biographie Universelle.—Dict. Hist.—Fuseli's Lectures, p. 115.
[2] Dict. Hist.

mented on them in his "Recherches sur la Geographie." 2. "On Asia," a work of the historical kind, in ten books; quoted by Diodorus, Phlegon, Lucian, Athenæus, Photius, and Pliny. 3. "Of Europe;" a large work, of which Athenæus quotes the 28th, 34th, and 38th books. As the name of Agatharchides occurs in many authors of reputation, it is to be regretted that so many of his works have perished. It is uncertain whether he was the same with Agatharchides of Samos, who wrote on the Phrygian history, and on that of Persia, quoted by Diodorus, Josephus, and Photius. [1]

AGATHARCUS, an ancient painter, the son of Eudemus, was born at Samos, and practised his art at Athens. He painted with great facility, and was distinguished for his skill in animals, ornaments, and decorations. Alcibiades employed him to decorate his magnificent house; and, according to Demosthenes (in his oration against Midias), while thus employed, he contrived to seduce the mistress of Alcibiades, who having discovered the intrigue, punished him no otherwise than by close imprisonment until he completed his work; and then dismissed him with many rich presents. Plutarch in his lives of Alcibiades and Pelopidas, speaks only of the imprisonment, which he imputes solely to Alcibiades' impatience to have his house finished. From his connexion with Zeuxis and Alcibiades, it is probable that he lived about the ninety-fifth olympiad, or 400 years B. C.; but this does not accord with Vitruvius's account, who informs us that Agatharcus was the first who painted scenes for the theatre; and wrote a treatise on the subject, under the direction of Æschylus, who died 480 B. C. This anachronism has given rise to the conjecture that there may have been two painters of the name. [2]

AGATHEMER, a Greek geographer. It is not certain at what time he lived; but he was posterior to Ptolomy, and placed by Saxius and others in the third century. The only work of his now known is an abridgement of geography, entitled "Hypotyposes Geographicæ;" the first edition of which is that of Tennulius, Gr. Lat. Amsterdam, 1671, 8vo. It is also inserted among the ancient geographers in Gronovius's edition, Leyden, 4to, 1697 and 1700; and lastly, in Hudson's "Geographi minores," vol. II.

1 Moreri.—Biographie Universelle.—Fabr. Bibl. Græc.—Saxii Onomasticon.
2 Moreri.—Biographie Universelle.—Dict. Hist.

This little work, which contains several particulars which have escaped Strabo and other celebrated geographers, is nevertheless in a very imperfect state. It is a series of lessons dictated to one Philo; but what is taught in the first book is repeated in the second, with so many contradictions and obscurities, that one can scarcely suppose this second part to be the production of the same author. Even the first part seems composed of two fragments not very accurately placed together. [1]

AGATHIAS, a Greek historian, who lived in the 6th century, under the emperor Justinian, was born at Myrina in Asia Minor. Some have concluded from Suidas, that he was an advocate at Smyrna; but Fabricius thinks that he was in general an advocate, or scholasticus, as he is called, from having studied the law in the schools appointed for that purpose. In his youth he was strongly inclined to poetry, and published some small pieces of the gay and amatory kind, under the title of "Daphniaca;" he tells us likewise, that he was author of a "Collection of epigrams" written by divers hands, a great part of which are presumed to be extant in the Greek Anthologia, where, however, he calls himself Agathius. These are also in Brunck's Analecta. There have been doubts about his religion: Vossius and others have supposed him a pagan; and they have concluded this chiefly from a passage in the third book of his history; where, giving a reason why the fortress of Onogoris in Colchis was called, in his time, St. Stephen's fort, he says, that this first Christian martyr was stoned there, but uses the word φασὶ, they say; as if he did not himself believe what he might think it necessary to relate. But this is by no means conclusive; and Fabricius supposes him, upon much better grounds, to have been a Christian, because he more than once gives very explicitly the preference to the doctrines of Christians: and in the first book he speaks plainly of the Christians as embracing the most reasonable system of opinions.

He wrote an "History of Justinian's reign" in five books, at the desire of Eutychianus, secretary of state, who was his intimate friend, and probably furnished him with many important materials for the purpose. It begins at the 26th year of Justinian's reign, where Procopius ends; and, as Evagrius says, was carried down to the flight of Cosroes the younger to the Romans, and his re-

[1] Biog. Universelle.—Dict. Hist.—Saxii Onomasticon.—Fabr. Bibl. Græc.

storation by Mauritius: but the same Evagrius adds, that the work was not then published. It was printed in Greek, with Bonaventure Vulcanius's Latin version and notes, at Leyden, 1594, in 4to; and at Paris in the king's printing-house, 1660, in folio, to accompany the other Byzantine historians. His manner is prolix, and his style too much interspersed with poetical flights; but his facts are said to be accurate. [1]

AGATHO, or AGATHON, a Greek poet, of Athens, and not of Samos as Gyraldi asserts, wrote several tragedies and comedies, of which only some fragments remain. Aristotle speaks of one, "The Flower," with great praise. His first tragedy received the prize at the Olympic games. He was a man of expensive manners, and kept a magnificent table; at which the wits of his days used to assemble. Grotius has collected the fragments left of his dramas from Aristotle and Athenæus, in his collection of the fragments of Greek tragedies and comedies. He was the first who hazarded invented subjects. His comedies were written with elegance, but his tragedies abounded in antitheses and symmetrical ornaments. He lived about 735 B. C; but Barthelemi places him much earlier. [2]

AGELADAS, or AGELAS, an eminent Greek sculptor, flourished in the eighty-seventh olympiade, or 432 B. C. according to Pliny and Pausanias. His statues were once well known and admired in Greece, particularly two, in brass, of an infant Jupiter, and a young Hercules, and the female captives. [3]

AGELIUS, or AGELLI (ANTHONY), a native of Sorrento, in the kingdom of Naples, was celebrated in the sixteenth century for his general learning, and acquaintance with the learned languages, and for his writings on the Holy Scriptures. He was one of the inspectors of the Vatican press, where he bestowed great care in examining new editions by the best manuscripts. When he was promoted to the bishoprick of Acerno or Acerre, in the kingdom of Naples, in 1595, the learned Peter Morin complained of this transaction, in a letter addressed to cardinal Cajetan, as depriving the Vatican press of an editor of the first ability and accuracy; and begged that the cardinal would induce him, before he took possession of his bishopric, to instruct his successors in the library and press of

1 Gen. Dict.—Moreri.—Fabric. Bibl. Græc.—Saxii Onomasticon.
2 Ibid. Chaufepie.—Biographie Universelle.

the Vatican, and superintend such works as he had begun. What effect this had, we are not told; but he was employed by pope Gregory XIII. on the Greek edition of the Bible, Rome, 1587, fol. His original works consist of Commentaries: 1. On the "Psalms and Canticles," fol. Rome, 1606; Cologne, 1607; and Paris, 1611. 2. "On the Lamentations," compiled from the Greek fathers, Rome, 1589, 4to. 3. "On the Proverbs of Solomon: and, 4. "On the prophet Habakkuk," Antwerp, 1697, 8vo. Le Long mentions other works of Agelius in manuscript; but his Commentary on the Psalms procured him most reputation, and has been frequently reprinted. He died at Acerno in 1608.[1]

AGELNOTH, or EGELNOTH, or ÆTHELNOTH, in Latin ACHELNOTUS, archbishop of Canterbury in the reign of Canute the Great, succeeded to that see in the year 1020. This prelate, surnamed *the Good*, was son of earl Agilmer, and, at the time of his election, dean of Canterbury. After his promotion he went to Rome, and received his pall from pope Benedict VIII. In his way thither, as he passed through Pavia, he purchased, for an hundred talents of silver and one of gold, St. Augustine's arm, which was kept there as a relic; and sent it over to England, as a present to Leofric, earl of Coventry. Upon his return, he is said to have raised the see of Coventry to its former lustre. He was much in favour with king Canute, and employed his interest with that monarch to good purposes. It was by his advice the king sent over large sums of money for the support of the foreign churches: and Malmsbury observes, that this prince was prompted to acts of piety, and restrained from excesses, by the regard he had for the archbishop. King Canute being dead, Agelnoth refused to crown his son Harold, alleging that the late king had enjoined him to set the crown upon none but the issue of queen Emma; that he had given the king a promise upon this head, and that he was resolved to be true to his engagement. Having declared himself with this freedom, he laid the crown upon the altar, with an imprecation against those bishops who should venture to perform the ceremony. Harold, who was greatly chagrined at this disappointment, endeavoured, both by menaces and large offers, to prevail upon the archbishop, but in vain: and whether he was afterwards crowned by any other person is uncertain.

[1] Moreri.—Le Long Bibliotheca Sacra.—Saxii Onomasticon.

Agelnoth, after he had held the see of Canterbury seventeen years, died Oct. 29, 1038. Three works have been attributed to him: "A panegyric on the blessed Virgin Mary;" "A letter to Earl Leofric, concerning St. Augustine;" and "Letters to several persons."[1]

AGER, or AGERIUS (NICHOLAS), professor of medicine and botany at Strasbourg, in the seventeenth century, was the contemporary and friend of the two learned brothers, John and Gaspar Bauhin, to whom he communicated several new plants which he had discovered. In honour of him, a species of the genus Pæderota, which he first made known, was named Ageria. He was likewise eminent for his knowledge of natural philosophy and natural history in all its branches. He published "Disputatio de Zoophytis;" Strasburgh, 1625, 4to. and "De Anima Vegetativa, ibid. 1629, 4to. Manget attributes to him a thesis "De Homine sano et de Dysenteria," 1593, 4to.[2]

AGESANDER, a sculptor of Rhodes, who flourished probably in the fifth century B. C. is renowned for having executed, in concert with his son Athenodorus and Polydoros, that stupendous monument of Grecian art, the Laocoon. It is supposed that this is the same groupe which decorated the baths of Titus in the time of Pliny, to whom we owe our knowledge of the names of the artists. It has been astonishingly preserved ever since to exhibit the perfection of the Greek artists in the imitation of nature and passion. It was discovered in the sixteenth century, in the baths of Titus, and in the very spot where, according to Pliny, it had attracted admiration in his time. The only circumstance which suggests a doubt on this subject is, that Pliny represents the groupe to have been formed of one solid block, whereas the present is evidently composed of several; but it is probable that time has rendered the fissures between the pieces more visible than when Pliny saw it. Julius II. bestowed a very liberal reward on Felix de Fredis who discovered the Laocoon, and it remained in Rome until the arrival of the French army, when that and other celebrated monuments of art were removed to the museum at Paris. Borghini and Winkelman place the Laocoon and its sculptors in the most brilliant æra of the art in Greece; but of this some doubts have been entertained. Lessing, in his ingenious disser-

[1] Biog. Brit. [2] Biographie Universelle.—Manget. Bibl.

tation on poetry and painting, of which the Laocoon is both the title and the subject, endeavours to prove that the statue was made after the sublime passage in Virgil, in which Laocoon's story is given; and from a consideration of the exquisite finishing of this groupe, compared with the works of the Grecian artists, he is of opinion that it was executed under the Cæsars. Be this as it may, the Laocoon has immortalised the names of Agesander, Athenodorus, and Polydorus.[1]

AGGAS (RALPH), a surveyor and engraver in the sixteenth century, whose original plates are now extremely rare. He first drew a plan of London, which, though referred to the time of Henry VIII. and Edward VI. appears from several circumstances to have been made early in Elizabeth's reign, about 1560, on wood. It was republished in 1618, with alterations, in six sheets, cut in wood, and re-engraved by Vertue in 1748. The plates were bought by the Society of Antiquaries, and published in 1776. His next performances were plans of Oxford and Cambridge, about 1578. The former is the oldest plan of the city of Oxford extant. It was engraved at the expence of the university in 1728, with ancient views, on the borders, of the colleges and schools as they originally stood. This plate was unfortunately destroyed at the fire which consumed so much literary property belonging to Mr. Nichols, in 1808. The only other plan of Aggas's workmanship, now known, is one of Dunwich in Suffolk, dated March, 1589, on vellum, and not engraved. Ames attributes to him a work entitled "A Preparative to platting of Landes and Tenements for surveigh, &c." 1596. He is supposed to have been related to Edward Aggas, the son of Robert Aggas, of Stoke-nayland in Suffolk, who was a bookseller of some note from 1576 to 1594; and from one or other probably descended Robert Aggas, or Augus, a landscape painter and scene painter, whose best work extant is a landscape now in Painter-stainers hall. He died in London, 1679, aged about sixty.[2]

AGLIONBY (EDWARD), educated at Eton, and in 1536 elected to King's College, Cambridge, of which he afterwards became a fellow and M. A. was esteemed a very good Grecian and Latin poet. He was afterwards a justice of

[1] Biographie Universelle.
[2] Gough's Topography.—Ames's History of Printing—Walpole's Anecdotes of Painting.

peace in Warwickshire. He wrote the genealogy of Queen Elizabeth, for which she gave him an annual pension of five pounds: and a Latin poem "in obitum duorum Suffolciensium fratrum," which is printed in Wilson's "Epigrammata," 1552, 4to.[1]

AGLIONBY (JOHN), an eminent divine of a very ancient family in Cumberland (whose name was de Aguilon, corruptly Aglionby), the son of Edward Aglionby, esq. and Elizabeth Musgrave of Crookdayke, was admitted a student of Queen's College, Oxford, in 1583. Being elected fellow, he went into orders, and became an eloquent and learned preacher. Afterwards he travelled abroad, and was introduced to the acquaintance of the famous cardinal Bellarmin. On his return he was made chaplain in ordinary to Queen Elizabeth, and in 1600 took the degree of D.D. About that time he obtained the rectory of Islip, near Oxford, and in 1601 was elected principal of St. Edmund's hall. He was likewise chaplain in ordinary to king James I. and, according to Wood, had a considerable share in the translation of the New Testament ordered by the king in 1604. The Biog. Brit. says, that Wood mentions no authority for this assertion; but Wood, in his Annals, gives his name among the other Oxford divines who were to translate the Gospels, Acts, and Apocalypse. Dr. Aglionby died at Islip, Feb. 6, 1609-10, aged forty-three, and was buried in the chancel of the parish church. He was eminent for his learning, deeply read in the Fathers, and a distinguished critic in the languages. His son GEORGE AGLIONBY was eighth dean of Canterbury, by appointment of Charles I. but was never installed, nor reaped any advantage by it, as the parliament had then (1642) seized on the profits of those capitular bodies, which were within the power of their arms, and he survived his nomination but a few months, dying at Oxford Nov. 1643, aged forty. From this family probably descended WILLIAM AGLIONBY, a gentleman of polite learning, who was envoy from Queen Anne to the Swiss Cantons, and author of a book entitled "Painting illustrated, in three dialogues, with the lives of the most eminent painters from Cimabue to Raphael," Lond. 1685, 4to. In Macky's Characters (really written by Mr. Davis, an officer in the customs) he is thus spoken of: "He has abundance

[1] Tanner.—Harwood's Alumni Etonenses, p. 155.

of wit, and understands most of the languages well: knows how to tell a story to the best advantage; but has an affected manner of conversation: is thin, splenetic, and tawny complexioned, turned of sixty years old;" to which Swift added in manuscript, "He had been a Papist." In a collection of letters published some years ago, there are several from Dr. William Aglionby, F. R. S. dated from 1685 to 1691, principally written from different parts of the continent, and probably by the same person, who is styled *Doctor* in Swift's Works.[1]

AGNELLI (JOSEPH), a learned Jesuit, born at Naples in 1621, and for many years teacher of divinity, and governor of the colleges of Monte-Pulciano, Macerata, and Ancona. He passed the last thirty years of his life among the society of Jesuits at Rome, where he wrote many works, and died Oct. 8, 1706. Of these works, the most celebrated is "Il parrochiano instruttore," Rome, 1677, 2 vols. 4to; reprinted at the same place, 1704, in 6 vols. 8vo.[2]

AGNELLI, or AGNELLUS (or ANDREW), archbishop of Ravenna in the ninth century, wrote the history of his predecessors in that see, in a bold style, and with little respect for the interests or character of the court of Rome, by which his grandfather or great-grandfather had been put to death. There are many curious facts in this collection of lives, but also several mistakes in dates. It was published by father Bacchini, in 1708, with notes, under the title "Agnelli qui et Andreas, abbatis S. Mariæ ad Blachernas, liber pontificalis, sive vitæ Pontificum Ravennatum, &c." 2 vols. 4to. Muratori reprinted it in his collection of Italian historians. Spreti, who wrote on the history of Ravenna, Vossius, and Moreri, have confounded Agnelli with one of the same name who lived in the sixth century, and is supposed to have written a letter in the Bibliothec. Patrum, "De ratione Fidei ad Armenium."[3]

AGNESI (MARIA CAJETANA, or GATEANA), an Italian lady of great learning, was born at Milan, March 16, 1718. Her inclinations from her earliest youth led her to the study of science, and at an age when young persons of her sex attend only to frivolous pursuits, she had made such

[1] Biog. Brit.—Hutchinson's Cumberland, vol. I. p. 194.—Wood's Athenæ.—Annals.—Colleges and Halls.—Todd's Deans of Canterbury.—Swift's Works.—Gent. Mag. vol. LXIV. 686, 798, 814, 823; LXV. 367. [2] Moreri.
[3] Moreri.—Dict. Historique.—Biographie Universelle.—Saxii Onomasticon.

astonishing progress in mathematics, that when in 1750 her father, professor in the university at Bologna, was unable to continue his lectures from infirm health, she obtained permission from the pope, Benedict XIV. to fill his chair. Before this, at the early age of nineteen, she had supported one hundred and ninety-one theses, which were published, in 1738, under the title "Propositiones Philosophicæ." She was also mistress of Latin, Greek, Hebrew, French, German, and Spanish. At length she gave up her studies, and went into the monastery of the Blue Nuns, at Milan, where she died Jan. 9, 1799. In 1740 she published a discourse tending to prove "that the study of the liberal arts is not incompatible with the understandings of women." This she had written when scarcely nine years old. Her "Instituzioni analitiche," 1748, 2 vols. 4to, were translated in part by Antelmy, with the notes of M. Bossut, under the title of "Traites elementaires du Calcul differentiel et du Calcul integral," 1775, 8vo: but more completely into English by that eminent judge of mathematical learning, the late rev. John Colson, M. A. F. R. S. and Lucasian professor of mathematics in the university of Cambridge. This learned and ingenious man, who had translated sir Isaac Newton's Fluxions, with a comment, in 1736, and was well acquainted with what appeared on the same subject, in the course of fourteen years afterward, in the writings of Emerson, Maclaurin, and Simpson, found, after all, the analytical institutions of Agnesi to be so excellent, that he learned the Italian language, at an advanced age, for the sole purpose of translating that work into English, and at his death left the manuscript nearly prepared for the press. In this state it remained for some years, until Mr. Baron Maseres, with his usual liberal and active spirit, resolved to defray the whole expence of printing a handsome edition, 2 vols. 4to, 1801, which was superintended in the press by the rev. John Hellins, B. D. F. R. S. vicar of Potte's-pury, in Northamptonshire. Her eloge was pronounced by Frisi, and translated into French by Boulard. [1]

AGNOLO (Baccio d'), a sculptor and architect of Florence, was born in 1460, and was first distinguished for the beauty of his inlaid work, which he applied to articles of furniture, and with which he ornamented the stalls in

[1] Biographie Universelle.—Dict. Hist.—Saxii Onomasticon.—Colson's Translation, preface.

the choir of the church of St. Maria-Novelle. He also executed the carved wooden work on the organ of the same church, and on the altar of de la Nunziata. Having been led to the study of architecture, he came to Rome to devote his attention to it, but did not give up the practice of carving, and soon had a favourable opportunity to exercise both. When Leo X. travelled in Italy, all the cities through which he passed wished to receive him with honour, and Baccio gave designs for many of the triumphal arches ordered to be erected. On his return to his country, his workshop became a sort of academy to which amateurs, artists, and strangers resorted. Raphael, then very young, and Michael Angelo are said to have been of these parties. By this means Baccio acquired great reputation, and was employed on many splendid buildings in Florence. Conjointly with Cronaca, he executed the decorations of the grand saloon of the palace, and the beautiful staircase leading to it. But his best work is to be seen in the Bartolini palace and garden. Here he shewed the first specimen of square windows surmounted by pediments, and doors ornamented by columns, a mode which although followed generally since, was much ridiculed by his countrymen as an innovation. In other palaces he executed some beautiful ornaments in wood. He preserved his vigour and reputation to a great age, dying in 1543, in his eighty-third year. He left three sons, one of whom, Giuliano, inherited his skill in architecture, but designed more than he executed. [1]

AGOBARD, archbishop of Lyons, was one of the most celebrated and learned prelates of the ninth century. Dr. Cave and Olearius tell us he was a Frenchman, but Du Pin says there is no absolute proof of this. He was born in the year 779, as father Mabillon deduced from a short martyrology, upon which Agobard seems to have written some notes with his own hand. In the year 782 he came from Spain to France. Leidrade, archbishop of Lyons, ordained him priest in the year 804, and nine years after he was appointed coadjutor, or corepiscopus to that prelate, and when, in the year 816, Leidrade returned to a monastery at Soissons, Agobard was substituted in his room with the consent of the emperor, and the whole synod of the French bishops, who highly approved of the choice

[1] Biographie Universelle.

which Leidrade had made of a successor. This ordination, however, was objected to, as it is contrary to the canons, that a bishop should choose his successor himself. Agobard notwithstanding enjoyed the see quietly till he was expelled from it by the emperor Louis le Debonnaire, because he had espoused the party of his son Lothaire, and been one of the chief authors of deposing him in the assembly of bishops at Compiegne in the year 833. For Lewis, having secured himself against the injustice and violence which had been offered by Lothaire and the bishops of his party, prosecuted the latter in the council of Thionville in the year 835. Agobard, who had retired to Italy, with the other bishops of his party, was summoned three times before the council, and refusing to appear, was deposed, but no person was substituted in his room. His cause was again examined in the year 836, at an assembly held at Stramiac near Lyons: but it continued still undetermined, on account of the absence of the bishops, whose sole right it was to depose their brother. At length, the sons of the emperor having made their peace with him, they found means to restore Agobard, who was present in the year 838, at an assembly held at Paris; and he died in the service of his sovereign, in Xaintonge, June 5, in the year 840. This church honoured him with the title of saint. He had no less share in the affairs of the church, than those of the empire; and he shewed by his writings that he was a much abler divine than a politician. He was a strenuous defender of ecclesiastical discipline, very tenacious of the opinions he had once espoused, and very vigorous in asserting and defending them. Dupin, however, acknowledges that he was unfriendly to the worship of images, and it appears that he held notions on that subject which would have done honour to more enlightened times. He wrote a treatise entitled "Adversus dogma Fælicis ad Ludovicum Imp." against Felix Orgelitanus, to shew that Christ is the true son of God, and not merely by adoption and grace. He wrote likewise several tracts against the Jews, a list of which may be seen in the General Dictionary, 10 vols. fol. from whence our account of him is principally taken. His style is simple, intelligible, and natural, but without elevation or ornament. He reasons with much acuteness, confirming his arguments, as was the custom then, by the authority of the fathers, whom he has largely quoted. His works were buried in obscurity

for several ages, until Papirius Masso found a manuscript of them by chance at a bookseller's shop at Lyons, who was just going to cut it to pieces to bind his books with. Masso published this manuscript at Paris in 1603 in 8vo, and the original was after his death deposited in the king of France's library. But Masso having suffered many errors to escape him in his edition, M. Baluze published a more correct edition at Paris, 1666, 2 vols. 8vo, from the same manuscript, and illustrated it with notes. He likewise added to it a treatise of Agobard entitled "Contra quatuor libros Amalarii liber," which he copied from an old manuscript of Peter Marnæsius, and collated with another manuscript of Chifflet. This edition has been likewise reprinted in the "Bibliotheca Patrum."[1]

AGOCCHI. See AGUCCHIO.

AGOSTINI (LIONARDO), an eminent antiquary, lived in the seventeenth century. Under the pontificate of Urban VIII. he resided in the court of cardinal Barberini; and afterwards pope Alexander VII. who had a great esteem for him, gave him the appointment of examiner of antiquities in the Roman territory. He published the two following works, which are now scarce, and much valued. 1. "La Sicilia di Filippo Paruta descritta con Medaglie, con la giunta di Lionardo Agostini," Rome, 1649, folio. This is a new edition of Paruta's Sicilian medals, which was originally published at Palermo, 1612, folio, under the title "Della Sicilia di Filippo Paruta descritta con Medaglie, parte prima." This first part, which has become very rare, contains only engravings of the medals, to which a description was promised, in a second part, which never appeared. Agostini used the same plates as Paruta, and added about four hundred medals to those in Paruta's edition, but still without explanations. After his death, Paruta's plates having fallen into the hands of Marco Maier, a bookseller, he published at Lyons, in 1697, a new edition, in folio, entitled, "La Sicilia di Filippo Paruta descritta con Medaglie, e ristampata con aggiunta di Lionardo Agostini, hora in miglior ordine disposta da Marco Maier, arrichita d'una descrittione compendiosa di quella famosa isola." But notwithstanding the explanations and historical additions of this editor, this edition is less valued than those of Paruta and Agostini. The best and most complete is that

[1] Gen. Dict.—Mosheim's Hist.—Moreri.—Saxii Onomast.—Cave.

which Havercamp published in Latin, at Leyden, 1723, 3 vols. folio, with a commentary; these form the sixth, seventh, and eighth volumes of Grævius's Thesaurus. The other work of Agostini is, 2. "Le Gemme antiche figurate di Lionardo Agostini, con le annotazioni del sig. Gio. Pietro Bellori," part I. Rome, 1636 and 1657, 4to; part II. Rome, 1670; reprinted 1686, 2 vols. 4to. In 1702, Dominique de Rossi published an enlarged edition at Rome, 2 vols. 4to; and in 1707, a fourth edition was published at the same place in four large vols. 4to, with a vast number of additions by Maffei. The first, however, is still in highest esteem on account of the beauty of the plates, which were executed by Galestruzzi; and the editors of the Orleans gems in 1780 seem to undervalue the labours of Maffei and Gronovius, who translated this work into Latin, Amsterdam, 1685, 4to, reprinted at Franeker, 1694. Joecher, in his Dictionary of learned Men, attributes to Agostini a work entitled "Consiglier di pace," which was written by Lionardo Agosti. [1]

AGOSTINO (PAUL), of Valerano, an eminent musician, was born in 1593, and was the scholar of Bernardo Nanini, and successor to Soriano in the pontifical chapel. Antinio Liberati speaks of him as one of the most scientific and ingenious composers of his time, in every species of music then cultivated; and adds, that when he was master of the chapel of St. Peter's church at Rome, he astonished the musical world with his productions for four, six, and eight choirs or choruses; some of which might be sung in four or six parts only, without diminishing or enervating the harmony. Father Martini, who bears testimony to the truth of this eulogium, has inserted an Agnus Dei, in eight parts, of this composer, which is truly a curious production, three different canons being carried on at the same time, in so clear and natural a manner, both as to melody and harmony, that this learned father, who had been long exercised in such arduous enterprizes, speaks of it as one of the greatest efforts of genius and learning in this most difficult kind of composition. Agostino died in 1629, in the prime of life. [2]

AGOULT (WILLIAM D'), a Provençal gentleman and poet, of the twelfth century, died in 1181, leaving behind

[1] Biographie Universelle.—Description des Pierres gravees du cabinet D'Orleans, preface.

[2] Burney's Hist. of Music, vol. III.—Biographie Universelle.

him the character of a man, learned, amiable, witty, and elegant in person and manners. He married Jausserande de Lunel, in praise of whom he wrote many verses, dedicated to Ildefonso, the first of the name, king of Arragon, prince of Provence, and count of Barcelona, in whose court he held the rank of first gentleman. He complained that in his time the passion of love was not properly understood, and therefore wrote a treatise or poem, entitled "La maniera d'Amar del temps passat." In this he maintains, in a chain of reasoning, that no one can be happy unless he is a good man; that no one can be a good man unless he is in love; and that no man knows how to love who is not careful of his mistress's honour. None of his writings have been published. The family of Agoult still exists in Dauphiny and Provence.[1]

AGREDA (MARIA D'), a singular impostor and enthusiast, the daughter of Francis Coronel, was born at Agreda in 1602. Her father made his house a convent of female Cordeliers, under the name of The Immaculate Conception, and his wife and daughters made profession. Maria was elected superior of the convent, and died there in 1665, after having written "The Mystical City of God," which contains a life of the blessed Virgin, full of absurdity and impiety. Yet it was printed at Lisbon, at Madrid, at Perpignan, and at Antwerp, and at last translated into French by father Crozet, and printed at Brussels, 3 vols. 4to, and 8 vols. 8vo. The doctors of the Sorbonne condemned it; but their sentence was not allowed to be promulgated in Spain, where this work was highly popular.[2]

AGRICOLA (CNEIUS JULIUS) was born at the colony of Forum-Julii, or Frejus in Provence, A. D. 40, in the reign of Caligula. His father's name was Julius Græcinus, a man of senatorian rank, and famous for his eloquence. He was put to death by Caligula for refusing to accuse Marcus Silanus. His mother's name was Julia Procilla, a lady of exemplary virtue. He studied philosophy and civil law at Marseilles, as far as was suitable to his character as a Roman and a senator. His first service in war was under Suetonius Paulinus in Britain; and upon his return to Rome he married Domitia Decidiana, with whom he lived in the utmost harmony and tranquillity. He was chosen questor

[1] Biographie Universelle.—Dict. de L'Avocat.—Moreri.
[2] Gen. Dict.—Moreri.—Biographie Universelle.

in Asia at the same time that Salvius Titianus was pro-consul there; and he preserved his integrity, though that province was extremely rich, and Titianus, who was very avaricious, would have readily countenanced his extortions in order to screen his own. He was afterwards chosen tribune of the people, and then prætor, under the emperor Nero. In Vespasian's time he was made legate to Vettius Bolanus in Britain, and upon his return was ranked among the patricians by that emperor, and afterwards appointed governor of Aquitania; which post he held for three years, and upon his return was chosen consul, and then governor of Britain, where he distinguished himself by his courage and conduct in several campaigns. He subdued the Ordovices, or people of North Wales, and the island Mona, or Anglesey; and then reformed the abuses occasioned by the avarice or carelessness of the former governors, putting a stop to all manner of extortions, and causing justice to be impartially administered.

Vespasian dying about this time, Titus his son, knowing Agricola's great merit, continued him in the government. In the spring he marched towards the north, where he made some new conquests, and ordered forts to be built for the Romans to winter in. He spent the following winter in endeavouring to bring the Britons to conform to the Romish customs. He thought the best way of diverting them from rising and taking arms, was to soften their rough manners by the more refined amusements of Rome; and soon after, the country was adorned with magnificent temples, porticoes, baths, and other fine public and private edifices. The British nobles had their sons educated in learning, and they who before had the utmost aversion to the Roman language, now made it their study. They wore likewise the Roman habit; and, as Tacitus observes, they were brought to consider those things as signs of politeness, which were only so many badges of slavery.—In his third campaign he advanced as far as the river Tweed; and in his fourth he subdued the nations between the Tweed and the firths of Edinburgh and Dumbarton, into which the Clyde and the Tay discharge themselves. Here he built castles and fortresses, in order to shut up the nations which were yet unconquered. In his fifth campaign he marched beyond the firths, where he subdued some nations, and fixed garrisons along the western coasts over-against Ireland, designing to make a descent upon that island, having had perfect in-

formation of its state from a chief who had been banished from thence. In his sixth campaign he passed the firth of Forth, ordering his fleet, the first which the Romans ever had upon those seas, to row along the coasts, and take a view of the northern parts. He was advancing farther northwards, when he was informed that the northern nations were marching against him with a formidable army, which he routed. In the following spring the Britons raised an army of thirty thousand men, commanded by Galgacus, who endeavoured to rouse their patriotism by an admirable speech which may be seen in Tacitus, and which seems adapted to the case of every nation about to lose its liberties by the invasion of a powerful enemy. Agricola on this occasion likewise addressed his soldiers in a very eloquent harangue, which was so prevailing, that the Britons were routed, with the loss of ten thousand killed; whereas but three hundred and forty of the Romans were killed. Domitian, being informed of this victory, grew jealous of the conqueror, and recalled him under pretence of making him governor of Syria. His death was suspected to have been occasioned by poison given him by that emperor; and, as Tacitus remarks, happened very seasonably for him, as he did not live to witness the calamities brought upon his country by the cruelty of Domitian. He died Aug. 23, A. D. 93, in the fifty-fourth year of his age. It is scarcely needful to remind our readers that his life was affectionately written by his son-in-law Tacitus, who gives him a very high character, but not more than is warranted by contemporary authority; at least we are acquainted with no documents that can detract from it.[1]

AGRICOLA (GEORGE), a German physician, eminent for his knowledge of metallurgy, was born at Glaucha in Misnia, March 24, 1494. The discoveries which he made in the mountains of Bohemia after his return from Italy, whither he went to pursue his studies, gave him such a taste for examining every thing that related to metals, that when engaged in the practice of physic at Joachimstal in Misnia, he employed all the time he could possibly spare in the study of fossils; and at length removed to Chemintz, that he might wholly devote himself to this pursuit. He is said to have applied to it with such disinterested zeal, that he not only spent the pension procured for him from Maurice,

1 Gen. Dict.

duke of Saxony, but a considerable part of his own estate; and when duke Maurice and duke Augustus went to join the army of Charles V. in Bohemia, Agricola attended them, in order to demonstrate his attachment, although this obliged him to quit the care of his family and estate. He died at Chemintz, Nov. 21, 1555. He was a zealous Roman Catholic, but was considered by the Lutherans as in some respects an apostate from the reformed religion, and they carried their rancour against him so far as to refuse his body the rites of burial. It was therefore obliged to be removed from Chemintz to Zeits, where it was interred in the principal church. Bayle thinks that he must have irritated the Lutherans by some instances of excessive aversion to them, and Peter Albinus represents him as an intolerant bigot. His works are "De ortu et causis Subterraneorum. De natura eorum, quæ effluunt ex terra. De natura Fossilium. De Medicatis Fontibus. De Subterraneis Animantibus. De veteribus et novis Metallis. De re Metallica." This last has been printed at Basil four times, in folio, 1546, 1556, 1558, and 1561, which shews the very high esteem in which it was held. His work "De ortu et causis Subterraneorum" was printed at Basil, 1583, fol. Bayle mentions a political work of his, "De bello Turcis inferendo," Basil, 1538, and a controversial treatise, "De Traditionibus Apostolicis." His principal medical work, "De Peste," was printed at Basil, 1554. He wrote also "De Ponderibus et Mensuris" against Budeus, Leonard Portius, and Alciati, which the latter endeavoured to answer, but without success. His life is written by Melchior Adam.[1]

AGRICOLA (JOHN), a Saxon divine, born at Isleben, April 20, 1492, was an eminent doctor of the Lutheran church, though chargeable with vanity, presumption, and artifice. Bayle gives rather a confused account of his life, from which, however, it appears that he made himself distinguished in 1538, upon the following occasion. Luther, in the course of his ministry, was insisting upon the necessity of imprinting deeply in the minds of the people, that doctrine of the gospel, which represents Christ's merits as the source of man's salvation; and while he was eagerly employed in censuring and refuting the popish doctors, who mixed the law and the gospel together, and repre-

[1] Gen. Dict.—Moreri.—Saxii Onomast.—Melchior Adam.

sented eternal happiness as the fruit of legal obedience, Agricola took an opportunity to declaim against the law, maintaining that it was neither fit to be proposed to the people as a rule of manners, nor to be used in the church as a means of instruction; and that the gospel alone was to be inculcated and explained both in the churches and in the schools of learning. This was the foundation of the sect of ANTINOMIANS, who appeared in England during the usurpation of Cromwell, and carried their extravagant doctrines to a higher pitch than this Agricola. But the fortitude, vigilance, and credit of Luther suppressed the followers of Agricola for the present; and Agricola himself, intimidated by the opposition of so powerful an adversary, acknowledged and renounced his system. His recantation, however, does not seem to have been sincere, since we are told that, when his fears were dispelled by the death of Luther, he returned to his errors, and gained many proselytes. Still it has been pleaded on the part of Agricola, by Mosheim, that the full extravagance of Antinomianism is not to be attributed to him, and that his principal fault lay in some harsh and inaccurate expressions, that were susceptible of dangerous and pernicious interpretations. If therefore, we follow the intention of Agricola, without interpreting, in a rigorous manner, the uncouth phrases and improper expressions he so frequently and so injudiciously employed, his doctrine, Mosheim thinks, will plainly amount to this; "That the ten commandments, published during the ministry of Moses, were chiefly designed for the Jews, and on that account might be lawfully neglected and laid aside by Christians; and that it was sufficient to explain with perspicuity, and to enforce with zeal, what Christ and his apostles had taught in the New Testament, both with respect to the means of grace and salvation, and the obligations of repentance and virtue." He died at Berlin in 1566.

Agricola wrote but few books. The first was "An explanation of three hundred German Proverbs;" and in a second edition he added another hundred. He wrote also "Commentaries upon St. Luke," 8vo, and confuted the explication of the nineteenth Psalm, published in High Dutch, by Thomas Muncer. He was likewise concerned with Julius Pelugius, bishop of Naumburg, and Michael Sidonius, or Heldingus, by desire of the emperor Charles V. in drawing up a formulary, which might serve as a rule

of faith and worship to the contending parties of Protestants and Papists, until a council should be summoned: this is well known in ecclesiastical history by the name of the *Interim*, and was opposed by many of the reformers.[1]

AGRICOLA (Michel), a native of Finland, and a Lutheran divine of considerable eminence in the sixteenth century, studied divinity and medicine in the university of Wittemberg. Having become acquainted with Luther, that reformer recommended him to Gustavus I.; and on his return to Sweden, he was made rector of Abo, in 1539. Gustavus afterwards sent him to Lapland to preach Christianity to the benighted Laplanders. In 1554, he was appointed bishop of Abo, and then went into Russia, with the archbishop of Upsal, Laurentius Petri, in order to have a conference with the clergy of that country. He died in 1557. He translated the New Testament into the Finland language, which was printed at Stockholm, 1548; and is said also to have translated into the same language a work entitled "Rituale Ecclesiæ ab erroribus pontificiorum repurgatus."[2]

AGRICOLA (Rodolphus), one of the most learned men of the fifteenth century, was born in 1442, in the village of Bafflon, or Baffeln, near Groningen, in Friseland. Melchior Adam says, his parents were of one of the most considerable families in Friseland; but Ubo Emmius, in his history of that country, represents him as of mean extraction; and Bayle, who appears to have examined the matter with his usual precision, inclines to the latter opinion. He was, however, sent to school, where he made an uncommon progress, and had scarcely taken his degree of M. A. at Louvain, when he was offered a professorship, which he did not accept, as it would have prevented his travelling for farther improvement, a course usually taken by the learned men of those times. He went from Louvain to Paris, and from thence to Italy, residing two years at Ferrara, where he learned Greek and taught Latin, and disputed in prose and verse with Guarinus and the Strozzas, and where the duke honoured him with particular attention. He read lectures likewise on philosophy in this city, and his auditors were so well pleased as to wish he had been an Italian? At his return to his own country, he had the offer of many considerable employments; and at last

[1] Gen. Dict.—Mosheim's Ecclesiastical History.—Melchior Adam.—Moreri.
[2] Biographie Universelle.—Gen. Dict.

accepted of a post at Groningen, and attended the court of Maximilian I. for six months, upon the affairs of that city. After this, which the gratitude of his masters did not render a very profitable employment, he resumed his travels for many years, in the course of which he refused the presidentship of a college at Antwerp, and fixed at length in the Palatinate, influenced by the persuasions of the bishop of Worms, whom he had instructed in the Greek language. He came to reside here in 1482, and passed the rest of his life, sometimes at Heidelberg, and sometimes at Worms. The Elector Palatine was pleased to hear him discourse concerning antiquity, and desired him to compose an "Abridgement of Ancient History," which he performed with great accuracy. He also read public lectures at Worms; but his auditors being more accustomed to the subleties of logic than to polite literature, he was not so popular as he deserved. About the fortieth year of his age, he began to study divinity; and having no hope to succeed in it without a knowledge of Hebrew, he applied himself to that language, in which he had made considerable progress, when he was seized with an illness, which put an end to his life and labours, on the 28th of October, 1485. He died in a very devout manner, and was buried in the church of the minor friars at Heidelberg. He is thought to have inclined a little to the principles of the reformers. He was accomplished in music and poetry, although he used these talents only for his amusement. There are but two works of his extant: "De Inventione Dialectica," printed at Louvain, 1516; and at Cologne in 1539, along with his "Abridgement of Ancient History," under the title "R. Agricolæ lucubrationes," 2 vols. 4to. Erasmus gives a very exalted character of his learning and abilities; and by some of his admirers he was compared to Virgil in verse, and to Politian in prose.[1]

AGRIPPA (CAMILLE), a celebrated architect of Milan, of the sixteenth century. He was a successful student of mathematics, physics, and philosophy. Under the pontificate of Gregory XIII. there was a design at Rome to remove a vast obelisk to St. Peter's square, and Agrippa was one of those employed in this undertaking, hitherto thought so difficult. He published the result of his plan under the title of "Trattato di trasportar la guglia in su la piazza

[1] Gen. Dict.—Melchior Adam.

di San Pietro," Rome, 1583, 4to. His other works are, 1. "Trattato di scientia d'Arme, con un Dialogo di Filosofia," Rome, 1553; Venice, 1568, 1604, 4to. 2. "Dialogo sopra la generatione de Venti, &c." Rome, 1584, 4to. 3. "Dialogo del modo di mettere in Battaglia," Rome, 1585, 4to. 4. "Nuove Invenzioni sopra il modo di Navigare," Rome, 1595, 4to. All his works are very scarce.[1]

AGRIPPA (HENRY CORNELIUS), a man of considerable learning, and even a great magician, according to report, in the 16th century, was born at Cologn, the 14th of September, 1486, of the noble family of Nettesheim. He was very early in the service of the emperor Maximilian: acted at first as his secretary; but afterwards took to the profession of arms, and served that emperor seven years in Italy, where he distinguished himself in several engagements, and received the honour of knighthood for his gallant behaviour. To his military honours he was desirous likewise to add those of the universities, and accordingly took the degrees of doctor of laws and physic. He was a man of an extensive genius, and well skilled in many parts of knowledge, and master of a variety of languages; but his insatiable curiosity, the freedom of his pen, and the inconstancy of his temper, involved him in so many vicissitudes, that his life became a series of adventures. He was continually changing his situation; always engaging himself in some difficulty or other; and, to complete his troubles, he drew upon himself the hatred of the ecclesiastics by his writings. According to his letters, he was in France before the year 1507, in Spain in 1508, and at Dole in 1509. At this last place he read public lectures on the work of Reuchlin, "De Verbo mirifico," which engaged him in a dispute with Catilinet, a Franciscan. These lectures, though they drew upon him the resentment of the monks, yet gained him general applause, and the counsellors of the parliament went themselves to hear them. In order to ingratiate himself into the favour of Margaret of Austria, governess of the Low Countries, he composed a treatise "On the excellence of Women;" but the persecution he met with from the monks prevented him from publishing it, and obliged him to go over to England, where he wrote a "Commentary upon St. Paul's Epistles."

[1] Biographie Universelle.—Dict. Hist.

Upon his return to Cologn, he read public lectures upon those questions in divinity which are called Quodlibitales. He afterwards went to Italy, to join the army of the emperor Maximilian, and staid there till he was invited to Pisa by the cardinal de St. Croix.

In the year 1515 he read lectures upon Mercurius Trismegistus at Pavia. He left this city the same year, or the year following; but his departure was rather a flight than a retreat. By his second book of letters we find, that his friends endeavoured to procure him some honourable settlement at Grenoble, Geneva, Avignon, or Metz: he chose the last of these places; and in 1518 was employed as syndic, advocate, and counsellor for that city. The persecutions raised against him by the monks, because he had refuted a vulgar notion about St. Anne's three husbands, and because he protected a countrywoman who was accused of witchcraft, obliged him to leave the city of Metz. The abuse which his friend Jacobus Faber Satulensis, or Jacques Faber d'Estaples, had received from the clergy of Metz, for affirming that St. Anne had but one husband, had raised his indignation, and incited him to maintain the same opinion. Agrippa retired to Cologn in the year 1520, leaving without regret a city, which those turbulent inquisitors had rendered hostile to all polite literature and real merit. He left his own country in 1521, and went to Geneva: here his income must have been inconsiderable, for he complains of not having enough to defray his expences to Chamberi, in order to solicit a pension from the duke of Savoy. In this, however, his hopes were disappointed; and in 1523 he removed to Fribourg in Switzerland. The year following he went to Lyons, and obtained a pension from Francis I. He was appointed physician to the king's mother; but this was not much to his advantage; nor did he attend her at her departure from Lyons, in August 1525, when she went to conduct her daughter to the borders of Spain. He was left behind at Lyons, and was obliged to implore the assistance of his friends in order to obtain his salary; and before he received it, had the mortification of being informed that he was struck off the list. The cause of his disgrace was, that, having received orders from his mistress to examine by the rules of astrology, what success would attend the affairs of France, he too freely expressed his dislike that she should employ him in such idle curiosities, instead of things of consequence; at which

she was highly offended; and became yet more irritated against him, when she understood that his astrological calculations promised new successes to the constable of Bourbon. Agrippa finding himself thus abandoned, gave way to the utmost rage and impetuosity of temper: he wrote several menacing letters, and threatened to publish some books, in which he would expose the secret history of those courtiers who had worked his ruin: nay, he proceeded so far as to say, that he would for the future account that princess, to whom he had been counsellor and physician, as a cruel and perfidious Jezebel.

He now resolved to remove to the Low Countries; this he could not do without a passport, which he at length obtained, after many tedious delays, and arrived at Antwerp in July 1528. The duke de Vendome was the principal cause of these delays; for he, instead of signing the passport, tore it in pieces in a passion, protesting he would never sign a passport for a conjuror. In 1529, Agrippa had invitations from Henry VIII. king of England, from the chancellor of the emperor, from an Italian marquis, and from Margaret of Austria, governess of the Low Countries: he preferred the last, and accepted of being historiographer to the emperor, which was offered him by that princess. He published, by way of introduction, the "History of the Coronation of Charles V." Soon after, Margaret of Austria died, and he spoke her funeral oration. Her death is said in some measure to have been the life of Agrippa, for great prejudices had been infused into that princess against him: "I have nothing to write you (says he in one of his letters) but that I am likely to starve here, being entirely forsaken by the deities of the court; what the great Jupiter himself (meaning Charles V.) intends, I know not. I now understand what great danger I was in here: the monks so far influenced the princess, who was of a superstitious turn, as women generally are, that, had not her sudden death prevented it, I should undoubtedly have been tried for offences against the majesty of the cowl and the sacred honour of the monks; crimes for which I should have been accounted no less guilty, and no less punished, than if I had blasphemed the Christian religion." His treatise, "Of the Vanity of the Sciences," which he published in 1530, greatly enraged his enemies; and that which he soon after printed at Antwerp, "Of the Occult Philosophy," afforded them fresh pretexts for defaming his re-

putation. Cardinal Campejus, the pope's legate, however, and the cardinal de la Mark, bishop of Liege, spoke in his favour; but could not procure him his pension as historiographer, nor prevent him from being thrown into prison at Brussels, in the year 1531. When he regained his liberty, he paid a visit to the archbishop of Cologn, to whom he had dedicated his Occult Philosophy, and from whom he had received a very obliging letter in return. The inquisitors endeavoured to hinder the impression of his Occult Philosophy, when he was about to print a second edition with emendations and additions; however, notwithstanding all their opposition, he finished it in 1533. He staid at Bonne till 1535; and when he returned to Lyons, he was imprisoned for what he had written against the mother of Francis I.; but he was soon released from his confinement, at the desire of several persons, and went to Grenoble, where he died the same year. Some authors say, that he died in the hospital; but Gabriel Naudé affirms, it was at the house of the receiver-general of the province of Dauphiny.

Agrippa had been twice married. Speaking of his first wife, lib. II. ep. 19. "I have (says he), the greatest reason to return thanks to Almighty God, who has given me a wife after my own heart, a virgin of a noble family, well behaved, young, beautiful, and so conformable to my disposition, that we never have a harsh word with each other; and what completes my happiness is, that in whatever situation my affairs are, whether prosperous or adverse, she still continues the same, equally kind, affable, constant, sincere, and prudent, always easy, and mistress of herself." This wife died in 1521. He married his second wife at Geneva, in 1522. The latter surpassed the former very much in fruitfulness; he had but one son by the former, whereas the latter was brought to bed thrice in two years, and a fourth time the year following. The third son by this marriage had the cardinal Lorrain for his godfather. She was delivered of her fifth son at Antwerp, in March 1529, and died there in August following. Some say that he married a third time, and that he divorced his last wife; but he mentions nothing thereof in his letters. Mr. Bayle says, that Agrippa lived and died in the Romish communion; but Sextus Senensis asserts, that he was a Lutheran. Agrippa, in some passages of his letters, does indeed treat Luther with harsh epithets; however, in the 19th chapter of his

Apology, he speaks in so favourable a manner of him, and with such contempt of his chief adversaries, that it is likely Sextus Senensis's assertion was founded upon that passage. Bishop Burnet, in his History of the Reformation, speaks of Agrippa as if he had been an advocate for the divorce of Henry VIII. Mr. Bayle refutes this, and says that the ambassador of the emperor at London wrote to Agrippa, desiring him to support the interest of the queen: Agrippa replied, that he would readily engage, if the emperor would give him orders for that purpose; and declares that he detested the base compliance of those divines who approved of the divorce: and with regard to the Sorbonne, "I am not ignorant (says he), by what arts this affair was carried on in the Sorbonne at Paris, who by their rashness have given sanction to an example of such wickedness. When I consider it, I can scarce contain myself from exclaiming, in imitation of Perseus, Say, ye Sorbonnists, what has gold to do with divinity? What piety and faith shall we imagine to be in their breasts, whose consciences are more venal than sincere, and who have sold their judgments and decisions, which ought to be revered by all the Christian world, and have now sullied the reputation they had established for faith and sincerity, by infamous avarice." Agrippa was accused of having been a magician and sorcerer, and in compact with the devil; but it is unnecessary to clear him from this imputation. Bayle justly says, that if he was a conjuror, his art availed him little, as he was often in want of bread.

From the whole history of Agrippa, says Brucker, it appears that he was a man of eccentric genius and restless spirit. In the midst of such numerous changes of situation and fortune, it is surprising that he was able to acquire such extensive erudition, and to leave behind him so many proofs of literary industry. There can be no doubt that he possessed a vigorous understanding, which rose superior to vulgar superstitions, and which prompted him to maintain a constant warfare with the monks. Though he did not chuse to offend those princes to whom he looked up for patronage, by deserting the church of Rome, he saw with great satisfaction the bold attack made upon its corruptions by Martin Luther: and he himself, like Erasmus, Faber, and others, perpetually harrassed the monks by satirical writings. His cynical severity, and above all the disposition which he discovered to make his fortune by practising

upon vulgar credulity, must not pass without censure. His occult philosophy is rather a sketch of the Alexandrian, mixed with the Cabbalistic theology, than a treatise on magic. It explains the harmony of nature, and the connection of the elementary, celestial, and intellectual worlds, on the principles of the emanative system. His treatise on the Vanity of the Sciences is not so much intended to traduce science itself, as to ridicule the follies of the learned, and expose the numerous absurdities of the established modes of education.

His attention to magical studies began early, according to Meiners; in youth he joined a secret society at Paris which was defended against the profane by peculiar rites of admission. The separation of this cabbalistical brotherhood did not occasion the dissolution of their lodge; on the contrary, each of the members endeavoured to found in his own neighbourhood corresponding societies for similar purposes. In 1510 Agrippa was sent to England on some commission, relative, probably, to the treaty between Henry VIII. and the French king; and on this occasion, as appears by his published letters, he founded in London one of these secret societies for magical pursuits. The same biographer remarks, that a strange mixture of active and passive dupery characterises Agrippa; an alternation of sceptical contempt, and of superstitious credulity respecting the occult arts. If his assertions may be credited, he had attained that intercourse with demoniacal natures, which was the boast of Plotinus and Jamblicus; and his magical pretensions found so much credit with his contemporaries, that they describe him as carrying about with him a devil in the form of a black dog.

The two principal works of Agrippa, already mentioned, were printed under the following titles: 1. "De incertitudine et vanitate Scientiarum, declamatio invectiva," without date, 8vo; Cologn, 1527, 12mo; Paris, 1531, 8vo; 1531, 8vo; 1532, 8vo; 1537, 8vo; and 1539, 8vo. These seven editions are complete, but what were published afterwards were castrated. The French translation by Louis de Mayenne Turquet, 1582, 8vo, is complete; but that by Gueudeville, Leyden, 1726, 3 vols. 12mo, with the essay on Women, is mutilated. This work has also been published in Italian, English, (by James Sandford, 1569) German, and Dutch. Mr. Granger thinks it has been greatly improved upon by Mr. Thomas Baker, in his ad-

mirable "Reflections upon Learning." 2. "De Occulta philosophia, libri tres," Antwerp and Paris, 1531; Mechlin, Basle, Lyons, and an edition without place, 1533, fol. Lyons, 8vo, translated into French by Le Vasseur; Hague, 1727, 2 vols. 8vo. 3. "De nobilitate et præcellentia fœminei sexus, declamatio," Antwerp, 1529, 8vo. 4. "Commentaria in artem brevem Raymundi Lulli," Cologne, 1533, Selingstadt, 1538, 8vo. 5. "Orationes decem: de duplici coronatione Caroli V. apud Bononiam; Ejusd. Epigram, &c." Cologne, 1535, 8vo. His entire works have been often published. The edition of Lyons by the Berings, Leyden, 1550, 8vo, 2 vols. contains a fourth book of the Occult philosophy, on magical ceremonies, which is not by Agrippa, and has perhaps contributed most to the opinion of his being a magician.[1]

AGUADO (FRANCIS), a Spanish Jesuit, and voluminous writer, was born 1566, at Torrejon, a village near Madrid, and entered the society of Jesuits at Alcalé, in 1588, being then M.A. He was governor of several houses of the order in Spain, twice presided over the province of Toledo, and was twice sent as deputy to the congregations at Rome. The king, Philip IV. chose him for his preacher, and the count Olivarez, Philip's prime minister, appointed him his confessor. He died at Madrid, Jan. 15, 1654. His works consist of six folios, in Spanish, printed at Madrid in 1629, 1638, 1640, 1641, 1643, 1646, 1653, on various religious topics; and a life of father Goudin, the Jesuit, 8vo, 1643. He left also many treatises which have not been published.[2]

AGUCCHIO (JOHN BAPTISTA), archbishop of Amasia in Natolia, was born at Bologna, Nov. 20, 1570. He had the advantage of being educated under the care of Philip Sega, his uncle, who was raised on account of his distinguished merits to the rank of cardinal, by pope Innocent IX; and of Jerom Agucchio, his brother, who was made cardinal by pope Clement VIII. in 1604. His application to study was early, rapid, and assiduous, but particularly in the study of polite literature. This recommended him so much to cardinal Sega, that he carried him with him to France, when he went thither as legate from the pope.

[1] Gen. Dict.—Moreri.—Biographie Universelle.—Fopper Bibl. Bel.—Brucker.—Martin's Biog. Philosophica.—Meiner's Biographies, in Month. Rev. vol. XXIV.—Saxii Onomasticon.—Dibdin's Bibliomania, vol. I. p. 23-24.—Granger's Biographical History. [2] Moreri.

After the death of Sega,[a] Agucchio was appointed secretary to cardinal Aldobrandini, nephew to pope Clement VIII. and attended him when he went legate to Henry IV. of France, of which journey he wrote a very elegant account. The cardinal, after his return, committed the management of his house to Agucchio, which province he executed till the death of pope Clement VIII. and of his brother the cardinal Agucchio, when want of health obliged him to retire from the court. But after he had recovered, and had passed some time at Rome in learned retirement, cardinal Aldobrandini brought him again into his former employment, in which he continued till the cardinal's death. He then became secretary to Gregory XV. which place he held until the death of that pontiff. In 1624, Urban VIII. sent him as nuncio to Venice, where he became generally esteemed, although he maintained the rights of the see of Rome with the utmost rigour. The contagious distemper which ravaged Italy in 1630, obliged him to retire to Friuli, where he died in 1632. He was a man of very extensive learning, but appears in his private character to have been somewhat austere and narrow. His works are: "A treatise upon Comets and Meteors," "The Life of Cardinal Sega, and that of Jerom Agucchio his brother," and a letter to the canon Barthelemi Dolcini on the origin of the city of Bologna, "L'Antica fondazione e dominio della citta di Bologna," Bologna, 1638, 4to. He left also various letters and moral treatises, not published.

AGUESSEAU (Henry Francis d'), a French statesman of great worth and talents, was born at Limoges, Nov. 7, 1668, the son of Henry d'Aguesseau, then intendant of the Limoisin, and afterwards counsellor of state. The family was distinguished for having produced many able magistrates, among whom was Anthony, the grandfather of the chancellor, who was first president of the parliament of Bourdeaux. Henry-Francis, the subject of the present article, was educated under his father in every species of knowledge which promised to qualify him for the office of magistrate. After being admitted, in 1690, an advocate, he became, a few months after, advocate-general of the parliament of Paris, at the age of only twenty-two years.

[a] Gen. Dict.—Eryth. Pinacotheca.—Moreri.—Biog. Universelle.—Saxii Onomasticon.

The king, in appointing one so young to an office of very great consequence, was guided solely by the recommendation of his father. "I know him," said his majesty, "to be incapable of deceiving me, even in the case of his own son;" and the young advocate completely justified the confidence reposed in him. The celebrated Denis Talon, who had obtained great reputation in the same office, declared that he should have been willing to conclude his career as that young man had begun his. After having performed the functions of his office with reputation equal to his commencement, he became procurator-general; and the nature of his new office furnished him with occasion to display new talents in the public service. In particular, he introduced a complete system of reformation in the management of the hospitals, by which abuses were prevented or corrected; and he restored order and discipline in the tribunals, by which the criminal code was greatly improved. In questions respecting estates, he discovered much acuteness and knowledge of antiquities.

In 1709, the war and famine, and public distress rendered his place of much importance, and called forth the qualities of the heart as well as the head. At this critical period, Desmarets, the comptroller-general, appointed a committee of the principal magistrates, among whom was D'Aguesseau, whose zeal and knowledge animated the whole. He contrived to discover the forestallers of provisions; punished the most guilty; and re-established credit and confidence; and from this time, a sense of the value of his public services made him be often consulted on the most difficult points of administration, and employed to draw up memorials for the king. Towards the end of the reign, however, of Louis XIV. he was threatened with disgrace for having refused to register the famous bull Unigenitus. On this occasion it was that madame D'Aguesseau, when her husband was about to set out for Versailles, said, "Go, and before the king, forget your wife and children, and lose every thing but your honour." D'Aguesseau, without perhaps understanding the whole of the doctrines condemned by that bull, thought he perceived, in part of its regulations, something that threatened the rights of monarchy, which he therefore had the courage to defend against the monarch himself. It was this sense of the matter which produced the spirited answer he gave to Quirini, the pope's nuncio: "Is it thus," said

Quirini, "that you manufacture arms against Rome?" "No, Monsieur," replied D'Aguesseau, "these are not arms, but shields."

Louis XIV. however, died, and for some time during the regency, D'Aguesseau enjoyed all the credit which his character and virtues merited. In 1717, he succeeded Voisin as chancellor; but before a year expired, the regent took the seals from him, and ordered him into exile for having opposed the establishment of the royal bank, and the other projects contrived by Mr. Law. It was in vain that he endeavoured to expose the danger of issuing a quantity of notes, the value of which was merely imaginary; but the public were struck with the novelty of the scheme, and charmed with its delusive plausibility, and D'Aguesseau was ordered to retire to his estate at Fresnes, while the seals were given to D'Argenson.

The issue of Law's project is well known. For two years, it amused the French public, and then the bubble burst. Government was now so embarrassed, and the people so dissatisfied, that in 1720, the regent thought proper to recall the discarded chancellor, and restore the seals to him. Mr. Law himself, and the chevalier de Conflans, first gentleman of the chamber to the regent, were dispatched to D'Aguesseau at Fresnes, while Dubois was ordered to demand the seals from D'Argenson. D'Aguesseau's return was blamed by a party composed of members of the parliament, and of some men of letters. They did not relish his accepting a favour conveyed through the hands of Mr. Law; but, says his biographer, he would have been more to blame, had he refused what had less the appearance of a favour, than of amends for injury tendered by the chief minister of state.

Aguesseau himself considered it as an honour to be recalled in a time of danger, and immediately began to repair the mischief done in his absence, by ordering the payment of the notes issued by the bank, as far as was possible; and although the loss to individuals was great, this measure was less odious than a total bankruptcy, which had been proposed. But a new storm burst forth in this corrupt court, which he was unable to oppose with his usual firmness. The regent, who had cajoled the parliament to nullify the will of Louis XIV. now solicited him to register the declaration of the king in favour of the bull Unigenitus. This was done in compliance with Dubois, now become

archbishop of Cambray, and who, expecting a cardinal's hat, had flattered the court of Rome with hopes of having the bull registered. D'Aguesseau had refused this, as we have seen, in the reign of Louis XIV. without being influenced by any spirit of party, but purely from his attachment to the rights of the crown. But now, when chancellor, he seemed to view the matter in another light; he thought it his duty to negociate with the parliament; and the parliament rejected his propositions, and was banished to Pontoise. The regent then imagined he might register the declaration in the grand council. In this solemn assembly D'Aguesseau met with a repartee which he no doubt felt. Perelle, one of the members, having opposed the registration with much spirit, D'Aguesseau asked him where he had found all his arguments against it? "In the pleadings of the *deceased* M. chancellor D'Aguesseau," answered Perelle, very coolly; nor was this the only instance in which he was treated with ridicule on this change in his sentiments and conduct. In the mean time, the court having threatened to send the parliament to Blois, the chancellor offered to resign the seals; but the regent requested him to retain them: and at length the parliament consented to register the disputed declaration with certain modifications. D'Aguesseau, however, did not enjoy his honours long. In 1722, he refused to yield precedence to cardinal Dubois, the first minister; and this statesman, who wished to keep at a distance from court every man of virtue and dignity of character, procured the chancellor to be again banished, and he was not recalled until 1727, but without having the seals restored to him. In the mean time the court and parliament were still at variance on ecclesiastical affairs, and the cardinal Fleuri wished to engage D'Aguesseau's influence in favour of the court; but, the latter had unfortunately lost his credit in a great measure, and was considered as a deserter from the cause which he had once defended with so much spirit.

In 1737, the seals were again restored to him, but sick of court affairs and intrigues, he determined to confine himself to his duties as a minister of justice, and in this capacity he performed essential service to his country by restoring the true spirit of the laws, and rendering the execution of them uniform throughout France. In 1730, having attained his eighty-second year, he felt for the first time that his infirmities interrupted his labours; and did

not wish to retain a situation of which he could no longer perform the duties. The king, in accepting his resignation, continued to him the honours of the office of chancellor, and bestowed on him a pension of 100,000 franks, which he did not long enjoy, as he died Feb. 9, 1751.

In 1694, he married Anne le Fevre d'Ormesson, a lady worthy of him, and with whom he lived happily until her death at the village of Anteuil in 1735, when she was interred, agreeably to her own orders, in the common burial place of the parish; and there her husband desired also to be interred, and for some time a simple cross only pointed out the remains of the chancellor D'Aguesseau. Louis XV. however, caused a magnificent monument, in the form of an obelisk, to be erected, which remained until destroyed by the revolutionary rabble. It has since been repaired at the public expense; and in 1810 the statue of D'Aguesseau was placed before the peristyle of the legislative palace, parallel to that of the famous L'Hopital.

D'Aguesseau, it is universally acknowledged, was an excellent and upright magistrate, and of sentiments more liberal than could be tolerated in a corrupt court. His memory was surprising, his apprehension quick, and his knowledge of the law extensive and profound. He understood radically, not only his mother tongue, but also English, Italian, Spanish, Portuguese, Latin, Greek, and the oriental languages. Studying languages he called an amusement; and reading the ancient poets, the only passion of his youth. He made verses, which were approved by Racine and Boileau, who were almost the only companions of his leisure. His talents he exercised in offices of virtue, but never to shew his superiority; and he himself appeared to be the last man who was acquainted with the advantages he conferred on society. His countrymen fondly compare him to our illustrious Bacon; but although we are not disposed to rank him so high, it may be allowed that his imagination was fertile, his ideas clear, his images striking, his arguments strong, and his language elegant. He was indeed a prodigy of science and virtue, and a model of true elegance and taste; and the sweetness of his temper, with the gentleness and modesty of his deportment and manners, cast a most attractive lustre over his great intellectual acquirements. He was a stranger to no human science, and made them all subservient to the improvement of those religious and moral principles that

ennoble human nature. He was one of the first men of his age, and that was the age of Louis XIV. Another important part of his character we shall give in the words of one of his editors: "The enemies," says he, "of revealed religion, are perpetually telling us, that it renders man abject and pusillanimous; contracts and shackles the understanding; retards the progress of science, and is only fit for weak and vulgar minds. If there were not a multitude of examples, adapted to confound the abettors of such an extravagant notion, that of the chancellor D'Aguesseau would alone be sufficient for that purpose. This illustrious magistrate, whose sublime genius, and universal knowledge, his country, and indeed the learned world in general, beheld with admiration; who was one of the brightest ornaments of the present age; and who, with unremitting activity, consecrated his talents, and his whole life, to the service of his country, was an humble and zealous disciple of the Christian religion, which he considered as the true philosophy; because it was, according to him, the only guide which could shew man what he was, what he is, and can render him what he ought to be."

The works of D'Aguesseau are comprized in 13 vols. 4to, Paris, 1759—89. The edition printed at Yverdun, 1772—75, 12 vols. 8vo, is not complete. A few of them have been published separately.[1]

AGUILLONIUS, or AGUILON (FRANCIS), was a Jesuit of Brussels, and professor of philosophy at Doway, and of theology at Antwerp. He was one of the first that introduced mathematical studies at Antwerp. He wrote a book entitled "Opticorum lib. VI. Philosophicis juxta ac Mathematicis utiles," printed at Antwerp by Plantin in 1613, in fol.; and a treatise "Of Projections of the Sphere." He was employed in finishing his "Catoptrics and Dioptrics," at the time of his death, which happened at Seville, in 1617. He appears to have been a man of great learning, and of great piety.[2]

AGUIRRE (JOSEPH SAENZ DE), a very learned man of the 17th century, was born at Logrogno, a city of Spain, March 24, 1630, and took the degree of D. D. in the university of Salamanca in 1668, and read lectures in that

[1] Biographie Universelle.—Moreri, Suppl. to vol. X. p. 74.—Dict. Historique.—Life prefixed to his works.—Crit. Rev. vol. VI. p. 75.—Month. Rev. vol. LXXIII.

[2] Gen. Dict.—Biog. Universelle.

faculty for many years. He was censor and secretary of the supreme council of the inquisition in Spain, chief interpreter of the scriptures in the university of Salamanca, and had been more than once abbot of the college of St. Vincent, when he was honoured with a cardinal's hat by Innocent XI. in 1686. He died at Rome Aug. 19, 1699. His life was very exemplary; and the dignity to which he was raised was so far from making any change in him, that he shewed an instance very uncommon, by retracting in an express piece the doctrine of probability, which he had before maintained, as soon as he found it was inconsistent with the purity of the Christian morality. His first work was entitled "Ludi Salmanticenses sive Theologia Florulenta," printed in 1668, fol. These are dissertations which he wrote, according to the custom of the university of Salamanca, before he received his degree of D. D. there; and there are some things in them to which he objected in his more mature years. In 1671 he published three volumes in folio upon philosophy, and in 1673 "A commentary upon Aristotle's ten books of Ethics." In 1677 he published "A treatise upon Virtues and Vices, or Disputations on Aristotle's Moral Philosophy." He then applied himself to the study of St. Anselm's works, upon whose principles in divinity he published "The Theology of St. Anselm," 3 vols. fol. 1690. In 1683 he published a large work against the declaration of the assembly of the French clergy made in 1682, concerning the ecclesiastical and civil power, under the title of "A defence of the see of St. Peter." The work for which he is chiefly celebrated is his "Collection of the Councils of Spain" with an introductory history. This was published in 1693-4, in 4 vols. fol.; and in 1753 in 6 vols. fol. He published a Prodromus of this work in 1686, 8vo. It is variously spoken of; Du Pin is inclined to depreciate its merit. Abstracts from it may be seen in the Acta Eruditorum of Leipsic, for the month of February, 1688, and some farther particulars in the General Dictionary.[1]

AGYLÆUS (HENRY), an eminent lawyer and law writer, the son of Anthony Agylæus, originally of an Italian family, was born at Bois-le-duc, about 1533, where he was educated, and became a distinguished Greek scholar. In his youth he carried arms against the king of

[1] Gen. Dict.—Morer.—Saxii Onomasticon.

Spain, was appointed a deputy to the States General, a member of the supreme council, and advocate fiscal. But he is less known by his share in the defence of his country, than by his learning and writings. He published: 1. "Novellæ Justiniani Imp. Constitutiones," with Holoander's translation corrected, Paris, 1560, 4to. 2. "Justiniani edicta: Justini, Tiberii, Leonis philosophi constitutiones, et Zenonis una," Paris, 1560, 8vo. 3. A Latin translation of the Nomo-Canon of Photius, with Balsamon's commentary, a better translation, and from a more complete copy than that of Gentian Hervet, Basil, 1561, fol. It has been reprinted by Christopher Justel, with the Greek, in 1615, and in 1661 by Henry Justel in his Collection of the ancient canon law. 4. "Inauguratio Philippi II. Hisp. regis, qua se juramento ducatui Brabantiæ, &c. obligavit," Utrecht, 1620, 8vo. He died April 1595.[1]

AHLWARDT (PETER), professor of logic and metaphysics at Greifswald, was born in that town, Feb. 19, 1710, and died there, March 1, 1791, after having enjoyed considerable fame, from his learning, zeal, benevolence, and love of truth. His father was a poor shoe-maker, but by extreme œconomy his son was enabled to pursue his studies at Greifswald, and afterwards at the university of Jena. He became the founder of the society or order of the Abelites, the object of which was the promotion of candour and sincerity. His favourite maxim was, "Give every thing on which you are immediately engaged, be it ever so trifling, all the attention of which you are capable." He thought he had discovered that want of attention is the source of lukewarmness in the cause of virtue, and the great promoter of vice; and imputed his attachment to the duties of his office and of religion, to his constant observance of the above rule. His principal works are: 1. "Brontotheologie," or pious meditations on the phenomena of thunder and lightning, Greifswald, 1745, 8vo; translated into Dutch 1747. 2. "Reflexions on the Augsburgh Confession," eight parts in 3 vols. 1742—50, 4to, which may be considered as a continuation of Reinbeck's large work on the same subject. 3. Some "Sermons" and "Philosophical Dissertations." In those which he published in 1734 and 1740, on the immortality of the soul, and the freedom of God, he introduced some opinions,

[1] Foppen Bibl. Belg.—Biog. Universelle.—Moreri.—Saxii Onomasticon.

which on more mature consideration he thought inconsistent with the truth, and published a confutation of them.[1]

AHMED-BEN-FARES, surnamed EL-RAZY, an Arabian lexicographer and lawyer, was the contemporary of the celebrated Djewhary. Besides some works on the subject of jurisprudence, he is the author of an "Arabic Dictionary," entitled "Moudjmil-Alloghat," of which there is a manuscript copy in the Leyden library, and another in the Bodleian. Golius, who made use of it in his Arabic dictionary, thinks that it was prior to that of Djewhary. Ahmed died in Hamdan, about the year 999 of the Christian æra.[2]

AHMED-BEN-MOHAMMED, or ABOU AMROU, a native of Djaen, was the first Spanish Arab who composed small epic poems in the style of the orientals. The fragments which Dobi has preserved in his Bibl. Arab. Espagnol. prove that he excelled in that high species of poetry. He also left a historical work on "the Annals of Spain." He died of the gout, brought on by intemperance, in the year 970.[3]

AICHER (OTHO), a benedictine father, was professor of grammar, poetry, rhetoric, and lastly of history, at Salzburgh, where he died Jan. 17, 1705. He wrote commentaries on Tacitus, the Philippics of Cicero, and the first ten books of Livy; several treatises on the legislation, history, and manners of the early part of the Roman republic, and dissertations on various other subjects. The titles of his principal works, all printed at Salzburgh, are: 1. "Theatrum Funebre, exhibens epitaphia nova, antiqua, seria, jocosa," 1675, 4 vols. 4to. 2. "Hortus variarum Inscriptionum veterum et novarum," 1676, 8vo. 3. "De Comitiis veterum Romanorum," 1678, 8vo. 4. "Iter oratorium," 1675. 5. "Iter Poeticum," 1674. 6. "De principiis Cosmographiæ," 1678. 7. "Ephemerides ab anno 1687 usque ad 1699."[4]

AIDAN, bishop of Lindisfarne, or Holy island, in the 7th century, was originally a monk in the monastery of Iona, one of the islands called Hebrides. In the year 634, he came into England, at the request of Oswald, king of Northumberland, to instruct that prince's subjects in the

[1] Biographie Universelle.—Necrolog. de Schlichtegroll, 1791, vol. I. p. 367-75. [2] D'Herbelot.—Biographie Universelle.
[3] Biog. Universelle.—Casiri Bibl. Arab. Hisp.
[4] Biog. Universelle.—Konigii Bibl. Vet. et Nov.

knowledge of the Christian religion. At his first coming to Oswald's court, he prevailed upon the king to remove the episcopal see from York, where it had been settled by Gregory the great, to Lindisfarne, or Holy island; a peninsula joined to the coast of Northumberland by a very narrow neck of land, and called Holy island from its being inhabited chiefly by monks; the beautiful ruins of its monastery are still extant. In this place Aidan was very successful in his preaching, in which he was not a little assisted by the pious zeal of the king; who, having lived a considerable time in Scotland, and acquired a sufficient knowledge of the language, was himself Aidan's interpreter; and explained his discourses to the nobility, and the rest of his court. After the death of Oswald, who was killed in battle, Aidan continued to govern the church of Northumberland, under his successors Oswin and Oswi, who reigned jointly; the former in the province of Deira, the latter in that of Bernicia; but having foretold the untimely death of Oswin, he was so afflicted for his loss, that he survived him but twelve days, and died in August 651, after having sat sixteen years. Bede gives him an extraordinary character; but at the same time takes notice that he was not altogether orthodox in keeping of Easter, in which he followed the custom of the Scots, Picts, and Britons. The same historian ascribes three miracles to bishop Aidan; two of them performed in his lifetime, and the other after his death. He was buried in his church of Lindisfarne; and part of his relics were carried into Scotland by his successor Colman in 664.

With respect to the miracles ascribed to Aidan, they will not now bear a serious discussion. It is said that he prescribed oil to calm a turbulent sea; and Dr. Kippis, in the new edition of the Biographia Britannica, supposes from this that the good bishop might have some acquaintance with the property (lately brought to light by Dr. Franklin) which oil has of stilling waves. But in the bishop's case, we must have a miracle or nothing; for the quantity he prescribed was contained in a phial, which could not have calmed the sea; and Dr. Franklin's discovery has never been of the smallest use in any respect. — Of the excellence of his character, as an ecclesiastic, much may be believed. His speech to a priest who employed harsh measures in converting the English, is a great proof of his good sense. "Your want of success, brother," said he,

"seems to me to be owing to your want of condescension to the weakness of your unlearned hearers; whom, according to the apostolic rule, you should first have fed with the milk of a milder and less rigid doctrine, till, being nourished by degrees with the word of God, they were become capable of relishing the more perfect and sublime precepts of the Gospel." The reason he gave for foretelling Oswin's death is also very striking. "I forsaw that Oswin's life was but short; for in my life, I never saw so humble a prince before. His temper is too heavenly to dwell long among us; and indeed the nation does not deserve the blessing of such a governor." [1]

AIGNEAUX (ROBERT and ANTHONY LE CHEVALIER, Sieurs d'), two brothers, whose history cannot be separated, as they were connected in all their pursuits, and shared alike in their success. They were born at Vire, in Normandy, about the middle of the sixteenth century; and were among the number of those who were encouraged by the patronage of Francis I. to cultivate polite learning. After having studied law and medicine for some time at Paris and Poitiers, they retired to Normandy, and dedicated themselves to poetry only. Long and painful sickness, however, interrupted their joint labours, and shortened both their lives. Robert died at the age of forty-nine, and Anthony two or three years after. Their reputation rests principally on their translations of Virgil and Horace into French verse. The former, which is most praised by French critics, was published in 1582, 4to; and reprinted the following year in 8vo, with the Latin; and a translation of the *Moretum* and some other pieces attributed to Virgil. In their translation of Horace, which appeared in 1583, they failed totally in conveying the spirit, grace, and elegance of the favourite of Mæcenas. There is also some original poetry of theirs at the conclusion of a collection of verses in their praise, published by their countryman, Pierre Lucas Salliere, under the title of "Le Tombeau de Robert et Antoine le chevalier, freres, sieurs d'Aigneaux," Caen, 12mo, 1591. [2]

AIGREFEUILLE (CHARLES D'), a French antiquary, and canon of the cathedral of Montpelier, lived in the middle of the eighteenth century; but we have no particulars of his birth or death. The family of Aigrefeuille in

[1] Mackenzie's Scotch Writers, vol. I.—Gen. Dict.—Biog. Brit. new edit.—Milner's Church History, vol. III. 116. [2] Biog. Universelle—Dict. Hist.

Languedoc, has produced many distinguished ecclesiastics and magistrates. Our author published "Histoire de la ville de Montpellier, depuis son origine," 1737, fol. a valuable work, although little known except in the place it describes; and a second volume also in fol. "Histoire Ecclesiastique de Montpellier," 1739; in which are contained, accounts of the bishops, the history of the churches, monasteries, hospitals, colleges, and university.[1]

AIKMAN (WILLIAM), a Scotch painter of considerable eminence, was the son of William Aikman, of Cairney, esq. and born Oct. 24, 1682. His father intended that he should follow the law, and gave him an education suitable to these views; but the strong predilection of the son to the fine arts induced him to attach himself to painting alone. Poetry, painting, and music have, with justice, been called sister arts. Mr. Aikman was fond of poetry; and was particularly delighted with those unforced strains which, proceeding from the heart, are calculated to touch the congenial feelings of sympathetic minds. It was this propensity which attached him so warmly to Allan Ramsay, the Doric bard of Scotland. Though younger than Ramsay, Mr. Aikman, while at college, formed an intimate acquaintance with him, which constituted a principal part of his happiness at that time, and of which he always bore the tenderest recollection. It was the same delicate bias of mind which at a future period of his life attached him so warmly to Thomson, who then unknown, and unprotected, stood in need of, and obtained the warmest patronage of Aikman; who perhaps considered it as one of the most fortunate occurrences in his life that he had it in his power to introduce this young poet of nature to sir Robert Walpole, who wished to be reckoned the patron of genius, and to Arbuthnot, Swift, Pope, Gay, and the other beaux esprits of that brilliant period. Thomson could never forget this kindness; and when he had the misfortune, too soon, to lose this warm friend and kind protector, he bewailed the loss in strains distinguished by justness of thought, and genuine pathos of expression.

Mr. Aikman, having prosecuted his studies for some time in Britain, found that to complete them it would be necessary to go into Italy, to form his taste on the fine models of antiquity, which there alone can be found in abundance. And as he perceived that the profession he

[1] Biographie Universelle.

was to follow, could not permit him to manage properly his paternal estate, situated in a remote place near Arbroath in the county of Forfar in Scotland, he thought proper to sell it, and settle all family claims upon him, that he might be at full liberty to pursue his studies. In the year 1707 he went to Italy, and having resided chiefly at Rome for three years, and taken instructions from, and formed an acquaintance with the principal artists of that period, he chose to gratify his curiosity by travelling into Turkey. He went first to Constantinople, and from thence to Smyrna. There he became acquainted with all the British gentlemen of the factory; who wished him to forsake the pencil, and to join them in the Turkey trade: but, that scheme not taking place, he went once more to Rome, and pursued his former studies there, till the year 1712, when he returned to his native country: he now followed his profession of painting for some time, applauded by the discerning few; though the public, too poor at that period to be able to purchase valuable pictures, were unable to give adequate encouragement to his superior merit. John duke of Argyll, who equally admired the artist and esteemed the man, regretting that such talents should be lost, at length prevailed on Mr. Aikman to move with all his family to London, in the year 1723, thinking this the only theatre in Britain where his talents could be properly displayed. Under the auspices of this nobleman, he formed habits of intimacy with the first artists, particularly with sir Godfrey Kneller, whose studies and dispositions of mind were very congenial to his own.

In this society he soon became known to and patronized by people of the first rank, and was in habits of intimacy with many of them; particularly the earl of Burlington, so well known for his taste in the fine arts, especially architecture. For him he painted, among others, a large picture of the royal family of England: in the middle compartment are all the younger branches of the family on a very large canvas, and on one hand above the door a half length of her majesty queen Caroline; the picture of the king was intended to fill the niche opposite to it, but Mr. Aikman's death happening before it was begun, the place for it is left blank. This picture came into the possession of the duke of Devonshire, whose father married lady Mary Boyle, daughter and only child to the earl of Burlington. Towards the close of his life he painted many other pic-

tures of people of the first rank and fashion in England. At Blickling in Norfolk, the seat of Hobart earl of Buckinghamshire, are a great many full length pictures by Mr. Aikman, of noblemen, gentlemen, and ladies, relations and friends of the earl. These, with the royal family above named, were his last works; and but a few of the number he painted in London. He died June 7, 1731.

In his style of painting Mr. Aikman seems to have aimed at imitating nature in her pleasing simplicity: his lights are soft, his shades mellow, and his colouring mild and harmonious. His touches have neither the force nor harshness of Rubens; nor does he seem, like Reynolds, ever to have aimed at adorning his portraits with the elegance of adventitious graces. His mind, tranquil and serene, delighted rather to wander with Thomson in the enchanting fields of Tempe, than to burst, with Michael Angelo, into the ruder scenes of the terrible and the sublime. His compositions are distinguished by a placid tranquillity and ease rather than a striking brilliancy of effect: and his portraits may be more readily mistaken for those of Kneller than any other eminent artist; not only because of the general resemblance in the dresses, which were those of the times, they being contemporaries, but also for the manner of working, and the similarity and bland mellowness of their tints.

There are several portraits painted by Mr. Aikman in Scotland in the possession of the duke of Argyll, the duke of Hamilton, and others. There is also a portrait of Aikman in the gallery of the grand duke of Tuscany, painted by himself; and another of the same in the possession of his daughter, Mrs. Forbes, in Edinburgh, whose only son now represents the family of Aikman.[1]

AILLI (PETER D'), or ALLIACUS, an eminent Romish ecclesiastic, and cardinal, was born at Compiegne in 1350, of an obscure family. He came very young to study at Paris, and was admitted into the college of Navarre in 1372. From this time he began to distinguish himself by his writings in philosophy, in which he followed the principles of Occham, and the Nominalists; and his reputation made him be chosen to assist at the synod of Amiens, in which he made a discourse to the priest, although he was then only a subdeacon. He received the doctor's degree at Paris, April

[1] From Dr. James Anderson's Bee, published at Edinburgh, 1792-3.—Walpole's Anecdotes.

11, 1380, and next year he made a discourse in the presence of the duke of Anjou, in the name of the university, to show that it was necessary to assemble a general council in order to put an end to schism. That same year he was made canon of Noyon, and continued there to the year 1384, when he was recalled to Paris, to be superior of the college of Navarre. Here he taught divinity, and acquired increased reputation by his lectures and sermons. From his school came Gerson, Clemangis, and Giles D'Eschamps, the most famous divines of that time. The university of Paris could not find any person more capable of maintaining her cause against Monteson, at pope Clement VII.'s tribunal, than this learned doctor. She accordingly deputed him to Avignon, where he pleaded the cause of the university with so much force, that the pope and cardinals confirmed the judgment passed by that seminary. Having returned from this mission, he was honoured, in 1389, with three considerable dignities, that of chancellor of the church and university, and almoner and confessor to king Charles VI. In 1394 he was appointed treasurer of the holy chapel at Paris, and was sent by the king to Benedict XIII. to treat with him about the peace of the church. He was afterwards successively elected to two bishoprics: that of Puy, in Velay, in 1395, and that of Cambray next year. He took possession of the latter, and laid down his charge of chancellor of the university in favour of John Gerson. After this he employed his time in extinguishing schism, as it was called, and assisted at the council of Pisa. At length pope John XXIII. made him cardinal of Chrysogonus in 1411. He assisted in that quality at the general council of Constance, and was one of those who took the greatest share in its transactions, and composed several sermons upon subjects handled there. He then returned to Cambray, where he died in 1425. He wrote many works, some of which were published after the invention of printing; as his "Commentaries on the Master of Sentences," which are inserted in the appendix to the "Fasciculus rerum expetendarum," 1490; a volume "of Tracts and Sermons," about the same time. He wrote also on Astrology, in which he was a believer. His principal works, however, confirm the opinion which the Roman Catholic writers give of his learning and talents; and learning so extraordinary is to be venerated in an age of comparative darkness: but it is a great deduction from

his character that, although he possessed superior understanding and liberality to many of his contemporaries, and even is supposed to have leaned a little towards freedom of opinion, he was an implacable persecutor of schism, that is, the first beginnings of the Reformation; and was a principal agent in bringing John Huss to the stake, and in disturbing the ashes of Wickliffe.[1]

AILMER. See AYLMER.

AILRED, ETHELRED, ÆLRED, or EALRED, abbot of Revesby in Lincolnshire in the reigns of king Stephen and king Henry II. was born of noble parents, in 1109, and educated in Scotland, together with Henry, son of David, king of Scots. Upon his return into England, he took the habit in the Cistertian monastery of Revesby, where his extraordinary piety and learning soon raised him to the dignity of abbot. Leland says he outshone his brethren as the sun eclipses the brightness of the inferior luminaries: and endeared himself no less to the great men of the kingdom than to the monks of his own house. His great love of retirement, and a life of contemplation and study, induced him to decline all offers of ecclesiastical preferment, and even to refuse a bishopric. He was particularly attached to St. Austin's works, especially his "Confessions;" and was a strict imitator of St. Bernard in his writings, words, and actions. He left behind him several monuments of his learning; in the composition of which he was assisted by Walter Daniel, a monk of the same convent. This abbot died January 12, 1166, aged fifty-seven years, and was buried in the monastery of Revesby, under a tomb adorned with gold and silver; and, we are told, he was canonized on account of some miracles said to have been wrought by him after his death.

Of his works, the following have been printed in the "Collection of ten English Writers" by Roger Twisden, Lond. 1652: "De Bello Standardii tempore Stephani regis, anno 1138;" "Genealogia Regum Anglorum;" "Historiæ de Vita et Miraculis S. Edwardi Regis et Confessoris;" "Historia de Sanctimoniali de Watthun." Ailred wrote another "Life of St. Edward" in elegiac verse, which is extant in manuscript in the library of Gonvil and Caius college in Cambridge. The following were published by Richard Gibbons, a Jesuit, at Doway, in 1631, and

[1] Dupin, in D'Ailly.—Gen. Dict.—Moreri.—Cave, Foppen, and Saxius in Alliaco.

afterwards in the "Bibliotheca Cistertiensis," and in the "Bibliotheca Patrum;" namely, "Sermones de Tempore et de Sanctis;" "In Isaiam Prophetam Sermones XXXI;" "Speculum Charitatis libris III." "Tractatus de puero Jesu duodecenni in illud Luc. ii. cum factus esset Jesus, &c." "De spirituali Amicitia." He wrote also "Regulæ ad Inclusas, seu Moniales," which is erroneously ascribed to St. Augustin, and usually printed with his works; and among the works of St. Bernard is "Tractatus de Dominica infra octavas Epiphaniæ, et Sermones XI. de oneribus Isaiæ," which was written by Ailred. Leland, Bale, and Pits, have enumerated his unpublished writings, as has Tanner under the article Ealredus.[1]

AINSWORTH (HENRY), an eminent English nonconformist divine, who flourished in the latter end of the sixteenth, and beginning of the seventeenth century, but it is not known when or where he was born. In 1590 he joined the Brownists, and by his adherence to that sect shared in their persecutions. He was well versed in the Hebrew language, and wrote many excellent commentaries on the holy scriptures which gained him great reputation. The Brownists having fallen into great discredit in England, they were involved in many fresh troubles and difficulties; so that Ainsworth at length quitted his country, and fled to Holland, whither most of the nonconformists, who had incurred the displeasure of queen Elizabeth's government, had taken refuge. At Amsterdam Mr. Johnson and he erected a church, of which Ainsworth was the minister. In conjunction with Johnson he published, in 1602, "A confession of faith of the people called Brownists;" but being men of violent spirits, they split into parties about certain points of discipline, and Johnson excommunicated his own father and brother: the presbytery of Amsterdam offered their mediation, but he refused it. This divided the congregation, half of which joining Ainsworth, they excommunicated Johnson, who made the like return to that party. The contest grew at length so violent, that Johnson and his followers removed to Embden, where he died soon after, and his congregation dissolved. Nor did Mr. Ainsworth and his adherents live long in harmony, for in a short time he left them, and retired to Ireland; but when the heat and violence of his party subsided, he returned to Amsterdam, and continued with them until his

[1] Biog. Brit.

death. Dr. Heylyn's account of their contentions at Amsterdam, sufficiently shows what implicit obedience some men expect who are not much inclined to pay it, either to the church or the state.

Ainsworth's learned writings, however, were esteemed even by his adversaries, who, while they refuted his extravagant tenets, yet paid a proper deference to his abilities; particularly Dr. Hall, bishop of Exeter, who wrote with great strength of argument against the Brownists. But nothing could have effect upon him, or make him return home: so he died in exile. His death was sudden, and not without suspicion of violence: for it is reported, that having found a diamond of great value, he advertised it; and when the owner, who was a Jew, came to demand it, he offered him any gratuity he would desire. Ainsworth, though poor, requested only of the Jew, that he would procure him a conference with some of his rabbis, upon the prophecies of the Old Testament relating to the Messiah, which the Jew promised; but not having interest to obtain such a conference, it was thought that he contrived to get Ainsworth poisoned. This is said to have happened in 1622. He was undoubtedly a person of profound learning, and deeply read in the works of the rabbis. He had a strong understanding, quick penetration, and wonderful diligence.

His most esteemed works are his annotations on some books of the Bible. Those on the Psalms were printed 1612, 4to; on the Pentateuch, 2 vols. 4to, 1621, and again in 1627, fol. and 1639; which last edition Wendler and Vogt have inserted among scarce books. The Song of Solomon, which makes part of this volume, was printed separately in 1623, 4to. He published also several treatises of the controversial kind, as, 1. "A Counter-poison against Bernard and Crashaw," 1608, 4to, and 1612, which Anthony Wood improperly attributes to Henry Jacob. Bishop Hall answered this tract; yet, whenever he mentions Ainsworth, it is with the highest praise as a man of learning. 2. "An Animadversion on Mr. Richard Clyfton's Advertisement, who, under pretence of answering Charles Lawne's book, hath published another man's private letter, with Mr. Francis Johnson's answer thereto; which letter is here justified, the answer hereto refuted, and the true causes of the lamentable breach that has lately fallen out in the English exiled church at Amsterdam, manifested:

printed at Amsterdam, by Giles Thorp, A. D. 1613," 4to; 3. "A treatise of the Communion of Saints;" 4. "A treatise of the Fellowship that the Faithful have with God, his Angels, and one with another, in this present life, 1615," 8vo; 5. "The trying out of the Truth between John Ainsworth and Henry Ainsworth, the one pleading for, and the other against popery," 4to; 6. "An Arrow against Idolatry;" 7. "Certain Notes of Mr. Ainsworth's last Sermon on 1 Pet. iii. 4, 5, printed in 1630," 8vo.[1]

AINSWORTH (ROBERT), an eminent Grammarian and Lexicographer, was born at Woodyale, in the parish of Eccles, in Lancashire, four miles from Manchester, in September 1660, and was educated at Bolton in that county, where he afterwards taught school. On coming to London, he opened a considerable boarding-school at Bethnal-green, and in 1698 published a short treatise on grammatical institution, inscribed to sir William Hustler, and reprinted in 1736, 8vo, under the title of "The most natural and easy way of Institution, &c." He soon after removed to Hackney, and successively to other villages near London, where he taught with good reputation many years, and at length having acquired a moderate fortune, he left off teaching and lived privately. He had a turn both for Latin and English poetry, some single poems of his having been printed in each of these languages, but are not now known. He was remarkably near-sighted, but wrote a beautiful hand. In the latter part of his life, he employed himself in searching the shops of obscure brokers in every quarter of the town, by which means he often recovered old coins and other valuable curiosities at a small expence, and became possessed of a very fine collection of English coins, which he sold singly to several gentlemen a short time before his death. This happened at London, April 4, 1743, at the age of eighty-three. He was buried, according to his own desire, in the cemetery of Poplar, under the following monumental inscription, composed by himself:

"Rob. Ainsworth et uxor ejus, admodum senes
Dormituri, vestem detritam hic exuerunt,
Novam primo mane surgentes induturi.
Dum fas, mortalis, sapias, & respice finem:
Hoc suadent Manes, hoc canit Amramides.

To thy reflection, mortal friend,
Th' advice of Moses I commend:
Be wise and meditate thy end."

[1] Biog. Brit.—Heylyn's Hist. of the Presbyterians, p. 374, 375.—Neal's Hist. of the Puritans.

Of his private life, little else is known, except that in 1721 or 1724, he was elected a fellow of the society of Antiquaries; and honourable notice is taken of him in the history of the society prefixed to the first volume of the Archæologia. He published, 1. "Monumenta Vetustatis Kempiana, &c." 1720, 8vo. The greatest part of this collection was originally made by Mr. John Gailhard, who had been governor to George, first lord Carteret, and sold to his lordship for an annuity of 200*l*. After lord Carteret's death in 1695, Mr. John Kemp bought a considerable part of the collection during the minority of John lord Carteret, afterwards earl Granville, and more after his death. Some years after Kemp's death, the collection was sold by auction. 2. "Ισειον, sive ex veteris monumenti Isiaci descriptione Isidis Delubrum reseratum," 1729, 4to. 3. "De Clypeo Camilli antiquo," 1734, which had before appeared at the end of "Museum Woodwardianum," the latter part of which was drawn up by Ainsworth, though Dr. Woodward himself had described most of the statues, tables, and vases, and written large notes upon most of them. But the work which has contributed most to Mr. Ainsworth's name is his well-known Latin Dictionary. About the year 1714, it having been suggested to some principal booksellers, that a new compendious English and Latin Dictionary, upon a plan somewhat similar to Faber's Thesaurus, was much wanted, Mr. Ainsworth was considered as a proper person to execute what proved to be a long and troublesome undertaking: and how well he completed it has been sufficiently shewn by the approbation bestowed on it by a succession of the ablest teachers and scholars. The first edition appeared in 1736, 4to, in which Dr. Patrick appears to have assisted Ainsworth; and the second edition in 1746 was entirely entrusted to Patrick's care, who introduced many additions and improvements. Dr. Ward also contributed to this edition. The third edition in 1751 was superintended by Mr. Kimber, but with little or no variation. In 1752 another appeared, greatly improved by Mr. William Young (the parson Adams of Fielding), and an editor far superior to either of the preceding. An abridgment in 2 vols. 8vo, 1758, by Mr. Nathanael Thomas, is chiefly valuable for the clearness of the print, and the facility of reference. In 1773, Dr. Morell corrected, for the third time, the quarto edition, and continued to improve it as far as the edition of 1780; the last edition of 1808 was re-

vised by a gentleman, whose name we are not at liberty to mention, amply qualified for the task. By a curious list of the sums given to the various editors of this work, published by Mr. Nichols, we learn that Ainsworth received for the first edition, 666*l.* 17*s.* 6*d.*, and for what he had contributed to the second, his executors were paid 250*l.*

Mr. Watson, in his history of Halifax, notices a WILLIAM AINSWORTH, curate of Lightcliffe, and some time lecturer of St. Peter's, Chester, who, in 1650 published "Triplex memoriale, or the Substance of three commemoration Sermons, preached at Halifax in remembrance of Mr. Nathanael Wattehouse deceased." This gentleman taught school in aid of his maintenance, which appears to have been very scanty, but whether related to our Lexicographer, cannot now be ascertained.[1]

AIRAULT. See AYRAULT.

AIRAY (CHRISTOPHER), vicar of Milford in Hampshire, was born at Clifton in Westmoreland, and admitted a student in Queen's college, Oxford, in 1621; where having passed the servile offices, and taken the degree of M. A. he was elected a fellow. Soon after he went into holy orders, and in 1642 took the degree of B. D. He wrote "Fasciculus præceptorum logicalium in gratiam Juventutis Academicæ compositus;" besides a few other small pieces, the titles of which Wood has not recovered. He died the 18th of October, 1670, aged 69, and was buried in the chancel of his church of Milford, with an epitaph, which praises him as a vigilant vicar of that church, a gentleman of the greatest integrity, judgment, and learning, and who in the most difficult and troublesome times, adhered faithfully to his principles. Wood speaks of a Christopher Airay, nephew to Dr. Adam Airay, principal of Edmund hall, who in 1660 contributed to enlarge the buildings of old Queen's college. They were probably both related to the subject of the following article.[2]

AIRAY (HENRY), provost of Queen's college, Oxford, was born in Westmoreland in 1559, educated in grammatical learning under the care of Bernard Gilpin, usually called the Northern Apostle, and by him sent to St. Edmund's hall, Oxford, in 1579. He was then 19 years of age, and was maintained at the university by Gilpin, who afterwards left him a handsome legacy by his last will. Mr. Airay

[1] Nichols's Life of Bowyer, vol. V.—Biog. Brit.—Republic of Letters, vol. XVII. p. 460.—Watson's Halifax, p. 452. [2] Biog. Brit.—Wood's Athenæ.

soon removed from St. Edmund's hall to Queen's college, and in 1583, took his bachelor's degree, was made tabarder, and in 1586 he commenced master of arts and was chosen fellow. About this time he went into orders, and became a constant preacher in the university, particularly in the church of St. Peter in the east. In 1594, he took the degree of B. D. and March 9, 1598-9, was elected provost of his college; and in 1606 he was appointed vice-chancellor. He wrote the following pieces: 1. "Lectures upon the whole Epistle of St. Paul to the Philippians," London, 1618, 4to. 2. "The just and necessary Apology touching his Suit in Law, for the Rector of Charlton on Otmore, in Oxfordshire," London, 1621, 8vo. 3. "A Treatise against bowing at the Name of Jesus." The lectures were preached in the church of St. Peter in the east, and were published by Christopher Potter, fellow, and afterwards provost of Queen's college, with an epistle of his own composition prefixed to them. Airay ranks among the zealous Puritans, who were mostly Calvinists, and was a great supporter of his party in the university, where he was considered as a man of sincere piety, integrity, and learning. In 1602 when Dr. Howson, then vice-chancellor, wished to repress the practice of some Puritan divines of Oxford who preached against the ceremonies and discipline of the church, Dr. Airay and one or two others were ordered to make submission by the queen's commissioners who had investigated the matter; and this the others did, but Dr. Airay, according to Ant. Wood, appears to have been excused. In 1604, when king James, in commemoration of his escape from the Gowrie conspiracy, not only appointed an anniversary, but that there should always be a sermon and service on Tuesdays throughout the year, Dr. Airay introduced this last custom into Oxford, first at All Saints church, and then at St. Mary's, with a rule that the sermons should be preached by the divines of the colleges in their respective turns. In 1606, when vice-chancellor, he was one of the first to call Mr. Laud, afterwards the celebrated archbishop, to task for preaching sentiments which were supposed to favour popery. He died in Queen's college, Oct. 10, 1616, aged fifty-seven, and was buried in the chapel. He bequeathed to the college some lands lying in Garsington, near Oxford. [1]

[1] Wood's Athenæ.—Annals & Colleges and Halls.—Biog. Brit.

AITON (WILLIAM), an eminent botanist, was born in 1731, at a small village near Hamilton, in Lanarkshire. He had been early initiated in horticulture; and in 1754, coming for employment to the southern parts of the kingdom, he attracted, in the following year, the notice of Mr. Philip Miller, author of the Gardener's Dictionary, who was at that time superintendant of the botanical garden at Chelsea. The instructions which he received from that eminent gardener, it is said, laid the foundation of his future fortune.—His attention to his profession procured for him a recommendation to the late princess dowager of Wales, and his present majesty. In 1759, he consequently was appointed to superintend the botanical garden at Kew, an opportunity for the exertion of his talents which was not neglected. The most curious plants were collected from every part of the world, and his skill in the cultivation of them was evinced by his attention to the various soils and degrees of warmth or cold which were necessary for their growth. The borders in the garden were enlarged for the more free circulation of the air where it was required, and the stoves were improved for the reception of plants, and, as near as it was thought possible, adapted to the climates from which they were produced. His professional abilities were not unnoticed by the most eminent botanists of the time; and in 1764 he became acquainted with sir Joseph Banks, when, equally honourable to both, a friendship commenced which subsisted for life. In 1783, Mr. Haverfield, having been advanced to a higher station, was succeeded by Mr. Aiton, in the more lucrative office of superintending the pleasure and kitchen gardens at Kew, with which he was permitted to retain his former post. His labours proved that his majesty's favours were not injudiciously bestowed; for in 1789 he published an ample catalogue of the plants at Kew, with the title of "Hortus Kewensis," 3 vols. 8vo. In this catalogue was given an account of the several foreign plants which had been introduced into the English gardens at different times. The whole impression of this elaborate performance was sold within two years, and a second and improved edition was published by his son William Townsend Aiton in 1810. Though active and temperate, Mr. Aiton had for some time been afflicted with a complaint which is thought by the faculty to be incur-

able. It was that of a scirrhous liver, nor was it to be surmounted by the aid of medicine, though every possible assistance was liberally bestowed. He died on February 1st, 1793, in the 63d year of his age, having left behind him a wife, two sons, and three daughters. He had been distinguished by the friendship of those who were most celebrated for their botanical science. The late earl of Bute, sir Joseph Banks, the late Dr. Solander, and Mr. Dryander, were the friends to whom he always was inclined to declare his acknowledgements for their kindness, and to the three latter for the assistance which they afforded him in completing the "Hortus Kewensis." He was assiduous in his employment, easy in his temper, and faithful to his duty. As a friend, a husband, and a father, his character was exemplary. On his burial in the church-yard at Kew, his pall was supported by those who knew and esteemed him; by sir Joseph Banks, the Rev. Dr. Goodenough, Mr. Dryander, Dr. Pitcairn, Mr. Dundas of Richmond, and Mr. Zoffanij. The king, attentive to his faithful servants, demonstrated his kindness to Mr. Aiton, by appointing his eldest son to his father's places. There is a portrait of our author in the library at sir Joseph Banks's, Soho square, which is thought a good likeness. He holds in his hand a plant called, in compliment to him, Aitonia, by the celebrated Thunberg.[1]

AITZEMA (LEO D'), a gentleman of Frizeland, was born at Doccum in 1600, of a considerable family. His father, Menard Aitzema, was burgomaster and secretary to the admiralty, and his uncle Foppius was resident for the states-general at Hamburgh, and often employed in negociations of the first importance. Leo had scarcely reached his sixteenth year, before he published his Poemata Juvenilia, but was soon engaged in more serious studies, his uncle having procured him to be appointed counsellor of the Hanse towns, and their resident at the Hague. He is likewise said to have been twice in England on public affairs. The work for which he is best known is a compilation on the history of the United Provinces, written in Dutch, under the title of "Zaken van Staat en Oorlog." Of this there have been two editions, the first in 16 vols. 4to, 1657—1671, including the period between 1621 and 1668. The second edition is in 7 vols. fol. 1669—1671,

[1] Gent. Mag. 1793.—Lysons's Environs, vol IV.

with an account of the peace of Munster, and a treatise entitled the "Lion restored," or an account of Dutch affairs in 1650 and 1651, which had been separately published in 1652, 4to. The first edition is most esteemed by collectors of history, as in the second there were several omissions, although not of great importance; on the other hand this second is more correct, and the articles better arranged. It consists of an immense collection of original acts, instructions, memorials, letters, correspondence of crowned heads, &c. taken from the most authentic and often most secret sources. He is said to have employed much address in procuring the documents which he wanted. His connection with men in office gave him considerable advantages, but he often used means not quite so ingenuous and delicate. The Dutch reproach him with having divulged their secret correspondence with foreign courts, and particularly with England, and he is also accused of irreligious principles. Wicquefort, in his Ambassador, speaks slightingly of the original part of this great work, in which Bayle says he cannot agree with him. Voluminous, however, as it is, and in many parts uninteresting, it throws great light on the history of the times, and from it the "Histoire des Provinces Unies," 8 vols. 4to, Paris, 1757—1771, is principally taken. A continuation of it, extending to the year 1697, was published by Lambert Bos, 4 vols. fol. Aitzema died in 1669 at the Hague, his usual residence[1].

AKAKIA (MARTIN), professor of medicine in the university of Paris, and created doctor in 1526, was a native of Chalons in Champagne, and according to the custom of the time, changed his name from "*Sans Malice*," or Harmless, to that of Akakia, a Greek word of the same import. He translated Galen "De ratione Curandi," and "Ars Medica quæ est ars parva." He also published "Consilia Medica," and two volumes on Female Diseases. He was a man of high reputation in his time, physician to Francis I. and one of the principal deputies from the university to the council of Trent, in 1545. He died in 1551.[2]

AKENSIDE (MARK), an English poet and physician, was born at Newcastle-upon-Tyne, Nov. 9, 1721. His fa-

[1] Gen. Dict.—Biog. Universelle.—Moreri.—Saxii Onomasticon.

[2] Gen. Dict.—Moreri.—Manget. Biblioth. But it seems doubtful whether this Akakia, or his son, a physician who died in 1588, was the author of the two last mentioned works.

ther was a reputable butcher of that place. Of this circumstance, which he is said to have concealed from his friends, he had a perpetual remembrance in a halt in his gait, occasioned by the falling of a cleaver from his father's stall. He received the first rudiments of his education at the grammar-school of Newcastle, and was afterwards placed under the tuition of Mr. Wilson, who kept a private academy. At the age of eighteen he went to Edinburgh to qualify himself for the office of a dissenting minister, and obtained some assistance from the fund of the dissenters, which is established for such purposes. Having, however, relinquished his original intention, he resolved to study physic, and honourably repaid that contribution, which, being intended for the promotion of the ministry, he could not conscientiously retain.

In 1741 he went to Leyden, to complete his medical studies; and May 16, 1744, he took his doctor's degree in physic. On this occasion, he, according to the custom of the university, published a dissertation on the Origin and Growth of the Human Fœtus. In this his first medical production he is said to have displayed much sagacity and judgment, by attacking some opinions which were then generally adopted, and by proposing others, which have been since confirmed and received.

Akenside gave early indications of genius.—Several of his poems were the produce of his youth. His capital performance, The Pleasures of Imagination, was first published in 1744; and, like most extraordinary productions, it was not properly appreciated till time had matured the public judgment. "I have, says our late eminent biographer, heard Dodsley, by whom it was published, say, that when the copy was offered him, the price demanded for it being such as he was not inclined to give precipitately, he carried the work to Pope, who having looked over it, advised him not to make a niggardly offer, for this was no every-day writer.

Upon the publication of his "Pleasures of Imagination," he gave offence to Warburton, by a note in the third book, in which he revived and maintained the notion of Shaftesbury, that ridicule is the test of truth. Warburton attacked him with severity in a preface; and Akenside was warmly defended in "An Epistle to the rev. Mr. Warburton." Though the pamphlet was anonymous, it was known to be the production of his friend Jeremiah Dyson. In the re-

visal of his poems, which he left unfinished, he omitted the lines and the note to which Warburton had objected. In 1745 he published a collection of his Odes; and wrote a vehement invective against Pulteney, earl of Bath, whom, he stigmatizes, under the name of Curio, as the betrayer of his country. He seems to have afterwards been dissatisfied with his epistle to Curio; for he expunged about half the lines, and changed it to the form of an ode. At different and long intervals some other poems of his appeared, which were, together with the rest, published after his decease.

As a physician, he commenced practice at Northampton soon after his return from Leyden. But not finding the success which he expected, or being desirous of moving in a more extensive sphere, he removed to Hampstead, where he resided more than two years, and then settled in London. That he might be enabled to support the figure which was necessary for his introduction to practice in town, his generous friend Mr. Dyson allowed him 300*l.* a year. Whether any bond or acknowledgment was taken is uncertain; but it is known that after his death Mr. Dyson possessed his effects, particularly his books and prints, of which he was an assiduous collector.

Having commenced his career in medicine, our author distinguished himself by various publications in his profession; and having read the Gulstonian lectures on anatomy, he began the Cronian lecture, in which he intended to give a history of the revival of learning, but soon desisted. He was admitted to a doctor's degree at Cambridge, after having taken it at Edinburgh and Leyden; was elected a fellow of the College of Physicians, and one of the physicians at St. Thomas's Hospital; and, upon the establishment of the queen's household, appointed one of the physicians to her majesty. His discourse on the Dysentery, 1764, was admired for its pure and elegant Latinity; and he might probably have attained a still greater eminence in his profession if his life had been longer. He died of a putrid fever, June 23, 1770, in the 59th year of his age; and is buried in the parish church of St. James, Westminster.

His poems, published soon after his death in 4to and 8vo, consist of the "Pleasures of Imagination," two books of "Odes," a Hymn to the Naiads, and some Inscriptions. "The Pleasures of Imagination," as before observed, was

first published in 1744; and a very extraordinary production it was, from a man who had not reached his 23d year. He was afterwards sensible, however, that it wanted revision and correction, and he went on revising and correcting it for several years; but finding this task to grow upon his hands, and despairing of ever executing it to his own satisfaction, he abandoned the purpose of correcting, and resolved to write the poem over anew upon a somewhat different and enlarged plan. He finished two books of his new poem, a few copies of which were printed for the use of the author and certain friends; of the first book in 1757, of the second in 1765. He finished also a good part of a third book, and an introduction to a fourth; but his most munificent and excellent friend, conceiving all that is executed of the new work, too inconsiderable to supply the place, and supersede the republication of the original poem, and yet too valuable to be withheld from the public, has caused them both to be inserted in the collection of his poems. Dr. Akenside, in this work, it has been said, has done for the noble author of the "Characteristics," what Lucretius did for Epicurus formerly; that is, he has displayed and embellished his philosophic system, that system which has the first-beautiful and the first-good for its foundation, with all the force of poetic colouring; but, on the other hand, it has been justly objected that his picture of man is unfinished. The immortality of the soul is not once hinted throughout the poem. With regard to its merit as a poem, Dr. Johnson has done ample justice to it, while he speaks with more severity of his other poems. It is not easy to guess, says that eminent critic, why he addicted himself so diligently to lyric poetry, having neither the ease and airiness of the lighter, nor the vehemence and elevation of the grander ode. We may also refer the reader to an elegant criticism prefixed by Mrs. Barbauld to an ornamented edition of the "Pleasures of Imagination," 12mo, 1795.

His medical writings require some notice. Besides his "Dissertatio de Dysenteria," which has been twice translated into English, he wrote in the Philosophical Transactions, 1. "Observations on the Origin and Use of the Lymphatic vessels," part of his Gulstonian lectures, 1755 and 1757. Dr. Alexander Monro, the second of that name at Edinburgh, having taken notice of some inaccuracies in this paper, in his "Observations Anatomical and Physical,"

Dr. Akenside published a small pamphlet, 1756, in his own vindication. 2. "An account of a Blow on the Heart and its effects," 1763. He published also, 3. "Oratio Harveiana," 4to, 1760; and three papers in the first volume of the Medical Transactions. Being appointed Krohnian lecturer, he chose for his subject "The history of the Revival of Learning," and read three lectures on it before the college. But this he gave up, as was supposed, in disgust; some one of the college having objected that he had chosen a subject foreign to the institution. He wrote also, in Dodsley's Museum, vol. I, on "Correctness," "Table of Modern Fame;" and in vol. II, "A Letter from a Swiss Gentleman."[1]

AKIBA, a famous Rabbin, who flourished a little after the destruction of Jerusalem by Titus, was a Jew only by the mother's side, and it is pretended that his father was descended from Sisera, general of the army of Jabin king of Tyre. Akiba, for the first forty years of his life, kept the flocks of Calba Schwa, a rich citizen of Jerusalem, whose daughter is said to have induced him to study in hopes of gaining her hand, if he should make any considerable progress. He applied himself accordingly to his studies with so much assiduity and success, for upwards of twenty years, that he was considered as one of the most able teachers in Israel, and was followed by a prodigious number of scholars. He declared himself for the impostor Barchochebas, and asserted that he was the true Messiah; but the troops which the emperor Hadrian sent against the Jews, who under the conduct of this false Messiah had committed horrid massacres, exterminated this faction, and Akiba was taken and put to death with great cruelty. He lived an hundred and twenty years, and was buried with his wife in a cave upon a mountain not far from Tiberias. The Jewish writers enlarge much upon his praises, and his sayings are often mentioned in the Mishna and Talmud. When he died, they say, the glory of the law vanished away. This happened in the year 135. He was in truth a gross impostor, and the accounts handed down to us of him are entitled to very little credit. He is said to have forged a work under the name of the patriarch Abraham, entitled "Sepher Jezirah," or, "The Book of the Creation," which was tran-

[1] Biog. Brit.—Johnson's Poets.—Pope's Works, Bowles's edition; see Index.—Blair's Lectures.—Mason's Life of Gray.—Gent. Mag. index, and vol. LXIII. 885. LXIV. 12, 115, 206.

lated into Latin by Postel, and published at Paris in 1552, 8vo, at Mantua in 4to, and at Basil in folio, 1587. Some charge him also with having altered the Hebrew text of the Bible, in order to contend with the Christians on certain points of chronology.[1]

ALABASTER (WILLIAM), an English divine, was born in Suffolk, and educated in Trinity college, Cambridge, where he took the degree of M. A. and was afterwards incorporated of the university of Oxford, June 7, 1592. Wood says, he was the rarest poet and Grecian that any one age or nation produced. He attended the unfortunate earl of Essex in his voyage to Cadiz, as his chaplain; and entertaining some doubts on religion, he was prevailed upon to declare himself a Roman Catholic, and published "Seven Motives for his Conversion," but he soon discovered many more for returning to the church of England. He applied himself much to caballistic learning, the students of which consider principally the combination of particular words, letters, and numbers, and by this, they pretend to see clearly into the sense of scripture. In their opinion there is not a word, letter, number, or accent, in the law, without some mystery in it, and they even venture to look into futurity by this study. Alabaster made great proficiency in it, and obtained considerable promotion in the church. He was made prebendary of St. Paul's, doctor of divinity, and rector of Tharfield in Hertfordshire. The text of the sermon which he preached for his doctor's degree, was the first verse of the first chapter of the first book of Chronicles, namely "Adam, Seth, Enoch," which he explained in the mystical sense, Adam signifying *misery*, &c. He died April 1640. His principal work was "Lexicon Pentaglotton, Hebraicum, Chaldaicum, Syriacum, &c." Lond. 1637, fol. He published also, in 1621, "Commentarius de bestia Apocalyptica," and other works of that stamp. As a poet he has been more highly applauded. He wrote the Latin tragedy of "Roxana," which bears date 1632, and was acted, according to the custom of the times, in Trinity college hall, Cambridge. "If," says Dr. Johnson, in his life of Milton, "we produced any thing worthy of notice before the elegies of Milton, it was perhaps Alabaster's Roxana." He also began to describe, in a Latin poem entitled "Elisœis," the chief transactions of queen Eliza-

[1] Gen. Dict.—Lardner's Works, vol. VII. pp. 143, 145, 148.

beth's reign, but left it unfinished at the time of his death. The manuscript was for some time in the possession of Theodore Haak, and some manuscript verses of his are in the library of Gonvil and Caius college, Cambridge, and the Elisœis is in that of Emmanuel.[1]

ALAIN (CHARTIER). See CHARTIER.

ALAIN. See ALANUS.

ALAMANNI (LUIGI, or LEWIS), an eminent Italian poet, was born of a noble family at Florence, in 1475, and passed the early part of his life in habits of friendship with Bernardo and Cosimo Rucellai, Trissino, and other scholars who had devoted themselves more particularly to the study of classical literature. Of the satires and lyric poems of Alamanni, several were produced under the pontificate of Leo X. In the year 1516, he married Alessandra Serristori, a lady of great beauty, by whom he had a numerous offspring. The rank and talents of Alamanni recommended him to the notice and friendship of the cardinal Julio de Medici, who, during the latter part of the pontificate of Leo X. governed on the behalf of that pontiff the city of Florence. The rigid restrictions imposed by the cardinal on the inhabitants, by which they were, among other marks of subordination, prohibited from carrying arms under severe penalties, excited the indignation of many of the younger citizens of noble families, who could ill brook the loss of their independence; and among the rest, of Alamanni, who, forgetting the friend in the patriot, not only joined in a conspiracy against the cardinal, immediately after the death of Leo X. but is said to have undertaken to assassinate him with his own hand. His associates were Zanobio Buondelmonti, Jacopa da Diaceto, Antonio Brucioli, and several other persons of distinguished talents, who appear to have been desirous of restoring the ancient liberty of the republic, without sufficiently reflecting on the mode by which it was to be accomplished. The designs of the conspirators, however, were discovered, and Alamanni was under the necessity of saving himself by flight. After many adventures and vicissitudes, in the course of which he returned to Florence, and took an active part in the commotions that agitated his country, he finally withdrew to France, where he met with a kind and honourable reception from Francis I. who was a great

[1] Gen. Dict.—Wood's Athenæ.—Fuller's Worthies.—Todd's edition of Spenser, vol. I. p. 100, VIII. p. 94.

admirer of Italian poetry, and not only conferred on him the order of St. Michael, but employed him in many important missions.

On an embassy from Francis I. to the emperor Charles V. Alamanni gave a singular instance of his talents and promptitude. Among the several poems which he had composed in the praise of Francis I. there was one pretty severe upon the emperor, wherein, amongst several other satirical strokes, there is the following, where the cock says to the eagle,

L'Aquila grifagna
Che per piu divorar due beechi porta.

Two crooked bills the ravenous eagle bears,
The better to devour.

The emperor had read this piece; and when Alamanni now appeared before him, and pronounced a fine speech in his praise, beginning every period with the word Aquila, he heard him with great attention, and at the conclusion thereof made no reply, but repeated

L'Aquila grifagna
Che per piu divorar due beechi porta.

This, however, did not disconcert Alamanni, who immediately made the following answer: "Sir, when I composed these lines, it was as a poet, who is permitted to use fictions; but now I speak as an ambassador, who is bound in honour to tell the truth. I spoke then as a youth, I speak now as a man advanced in years: I was then swayed by rage and passion, arising from the desolate condition of my country; but now I am calm and free from passion." Charles, rising from his seat, and laying his hand on the shoulder of the ambassador, told him with great kindness that he had no cause to regret the loss of his country, having found such a patron as Francis I. adding, that to a virtuous man every place is his country.

On the marriage of Henry duke of Orleans, afterwards Henry II. with Catherine de Medici, Alamanni was appointed her maitre d'hotel; and the reward of his services enabled him to secure to himself great emoluments, and to establish his family in an honourable situation in France, where he died at Amboise, of a dysentery, April 18, 1556. His principal works are, 1. "Opere Toscane," a collection of poems on different subjects, and "Antigone," a tragedy, Lyons, 1532 and 1533, 8vo, 2 vols.; Florence, vol.

I. 1532; Venice, 2 vols. 1533—1542. Notwithstanding these frequent editions, they were prohibited in the pontificate of Clement VII. both at Florence and Rome, in the latter of which places they were publicly burnt. 2. "La Coltivazione," Paris, 1546, a beautiful edition corrected by the author and dedicated to Francis I. again reprinted the same year at Florence; and frequently reprinted, particularly a correct and fine edition, in large 4to, by Comini, at Padua, 1718, with the Api of Rucellai, and the epigrams of Alamanni; and at Bologne in 1746. This work, which Alamanni completed in six books, and which he appears to have undertaken rather in competition with, than in imitation of, the Georgics, is written not only with great elegance and correctness of style, but with a very extensive knowledge of the subject on which he professes to treat, and contains many passages which may bear a comparison with the most celebrated parts of his immortal predecessor. 3. "Girone il Cortese," an heroic poem in 24 cantos, Paris, 1548, 4to; Venice, 1549. This work is little more than a transposition into the Italian *ottava rima*, of a French romance entitled Gyron Courtois, which Alamanni undertook at the request of Francis I. a short time before the death of that monarch, as appears from the information of the author himself in his dedication to Henry II. in which he has described the origin and laws of the British knights errant, or knights of the round table. 4. "La Avarchide," or the siege of Bourges, the Avaricum of Cæsar, an epic, also in 24 cantos, Florence, 1570, 4to. The plan and conduct of it is so closely founded on that of the Iliad, that if we except only the alteration of the names, it appears rather to be a translation than an original work. Neither of these have contributed much to the author's fame, which rests chiefly on "La Coltivazione." 5. "Flora," a comedy in five acts, and in that verse which the Italians call *Saruccioli*, Florence, 1556 and 1601, 8vo.

Alamanni left two sons, who shared in the good fortune due to his talents and reputation. Baptist was almoner to queen Catherine de Medicis, afterwards king's counsellor, abbot of Belle-ville, bishop of Bazas, and afterwards of Macon; he died in 1581. Nicholas, the other son, was a knight of St. Michael, captain of the royal guards, and master of the palace. Two other persons of the name of Louis Alamanni, likewise natives of Florence, were dis-

tinguished in the republic of letters. One was a colonel in the French service, and in 1591 consul of the academy of Florence. Salvino Salvini speaks of him in "Fastes Consulaires." The other lived about the same time, and was a member of the same academy. He wrote three Latin eclogues in the "Carmina illustrium Poetarum Italorum," and a funeral oration in the collection of "Florentine Prose," vol. IV. He was the grandson of Ludovico Alemanni, one of the five brothers of the celebrated poet.[1]

ALAMANNI (NICCOLO). See ALEMANNI.

ALAMOS (BALTHAZER), a Spanish writer, born at Medina del Campo, in Castile, about the end of the sixteenth century. After having studied the law at Salamanca, he entered into the service of Anthony Perez, secretary of state under Philip II. He was in high esteem and confidence with his master, upon which account he was imprisoned after the disgrace of this minister, and kept in confinement eleven years, when Philip III. coming to the throne, set him at liberty, according to the orders given by his father in his will. Alamos continued in a private capacity, till the duke of Olivarez, the favourite of Philip IV. called him to public employments. He was appointed advocate-general in the court of criminal causes, and in the council of war. He was afterwards chosen member of the council of the Indies, and then of the council of the king's patrimony, and a knight of the order of St. James. He was a man of wit as well as judgment, but his writings were superior to his conversation. He died in the 88th year of his age. His Spanish translation of Tacitus, and the aphorisms which he added in the margin, gained him great reputation: the aphorisms, however, have been censured by some authors, particularly by Mr. Amelot, who says, "that instead of being more concise and sententious than the text, the words of the text are always more so than the aphorism." This work was published at Madrid in 1614, and was to have been followed, as mentioned in the king's privilege, with a commentary, which, however, has never yet appeared. The author composed the whole during his imprisonment. He left several other works which have never yet been printed.[2]

[1] Principally from Roscoe's Leo, and Ginguene's life of Alamanni, in Biog. Universelle.—Gen. Dict.—Moreri.

[2] Gen. Dict.—Moreri.

ALAN (OF LYNN), in Latin ALANUS DE LYNNA, a famous divine of the fifteenth century, was born at Lynn, in the county of Norfolk, and educated in the university of Cambridge; where he applied himself diligently to the study of philosophy and divinity, and, having taken the degree of doctor, became an eminent preacher. Bale, who gives Alan an advantageous character, yet blames him for using allegorical and moral expositions of scripture; while Pits commends the method he took to explain the holy scriptures, which was by comparing them with themselves, and having recourse to the ancient fathers of the church. But he is more generally celebrated for the useful pains he took in making indexes to most of the books he read. Of these Bale saw a prodigious quantity in the library of the Carmelites at Norwich. Alan flourished about the year 1420, and wrote several pieces, particularly "De vario Scripturæ sensu;" "Moralia Bibliorum;" "Sermones notabiles;" "Elucidarium Scripturæ;" "Prelectiones Theologicæ;" "Elucidationes Aristotelis." At length he became a Carmelite, in the town of his nativity, and was buried in the convent of his order.[1]

ALAN, of TEWKESBURY, another English writer, who flourished about the year 1177, and died in 1201. He wrote "De vita et exilio Thomæ Cantuarensis," of the life and banishment of Thomas a Becket, archbishop of Canterbury.[2]

ALAN, or ALLEN, or ALLYN (WILLIAM), cardinal priest of the Roman church, and styled Cardinal of England, was the son of John Allen, by Jennet Lyster, sister to Thomas Lyster, of Westby, in Yorkshire, and was born at Rossal in Lancashire, in 1532. His father, according to Camden, was a gentleman of a reputable family, and had him educated at home until his fifteenth year, 1547, when he was entered of Oriel college, Oxford, and had for his tutor Morgan Philips, or Philip Morgan, a zealous Roman Catholic, and usually called the Sophister, which was a title, in the learning of those times, highly honourable. Young Alan made a rapid progress both in logic and philosophy, and was elected a fellow of his college, and took his bachelor's degree in 1550. In the Act celebrated July 16, he went out junior of the act, having completed his degree of M. A. with the distinguished reputation of

[1] Biog. Brit.—Tanner.—Fuller's Worthies.—Bale and Pits.
[2] Ibid. and Cave vol. II.

great parts, learning, and eloquence. Of this we have a proof in his being chosen principal of St. Mary hall, in 1556, when only twenty-four years of age, and the same year he served the office of proctor. In 1558, he was made canon of York; but on the accession of queen Elizabeth, when the reformed religion was again established, although he remained for a short time at Oxford, yet, as he refused to comply with the queen's visitors in taking the oaths, &c. his fellowship was declared void; and in 1560 he found it necessary to leave England, and retire to Louvain, then a general receptacle of the expatriated English Catholics, and where they had erected a college. Here his talents and zeal recommended him to his countrymen, who looked up to him as their supporter, while they were charmed with his personal appearance, and easy address, chastened by a dignified gravity of manners.

He now began to write in support of the cause for which he had left his country; and his first piece, published in 1565, was entitled "A defence of the doctrine of Catholics, concerning Purgatory and Prayers for the Dead," 8vo. This was intended as an answer to the celebrated bishop Jewell's work on the same subject; and if elegance of style, and somewhat of plausibility of matter, could have prevailed, it would have served his cause very essentially; but, unluckily, of all the subjects which Jewell had handled, there was none in which he reasoned with such irresistible force. Alan's work was at the same time answered by Dr. William Fulke; but whatever its fate in England, it procured him the highest reputation abroad, among the chiefs of his party, who, as a mark of their confidence, put under his care a young man, afterwards sir Christopher Blount, and who was concerned in the earl of Essex's insurrection.

The care of this pupil, and his constant application to study, having injured his health, his physicians recommended him to try his native air; and with this advice, although it subjected him to personal danger, he complied, and arrived in Lancashire sometime in 1565. He had scarcely reached this place, before he began to exert his powers of persuasion in the making of converts; and in order to promote this object, wrote and circulated little treatises wherever they were likely to be successful. This open hostility to the church alarmed the magistrates, and they were in search of him, when he retired to the neighbourhood of Oxford, and wrote a kind of apology for his

party, under the title of "Brief Reasons concerning the Catholic Faith." Some, however, think that this was written at the duke of Norfolk's house, in Norfolk, where it is certain he was for some time concealed. It appears likewise, that he returned to the neighbourhood of Oxford, and distributed his pamphlet with much boldness; and was so fearless in his zeal, that he refused a convenient opportunity of a ship going to the Netherlands. He now ventured to establish a correspondence with his old friends in the university, who were considerably numerous, and succeeded in bringing over one who had formerly been a Papist, but was now of the establishment. This so exasperated the relations of this person, that they forced Alan to fly to London, whence in 1568 he made his escape into Flanders. It has been supposed that some friends in power, who knew him formerly, connived at his easy departure. It is even said that sir Christopher Hatton bore a regard for him, in consequence of having received part of his education in St. Mary's hall, while Alan was principal; and that Alan repaid this kindness with such honourable mention of sir Christopher abroad, as occasioned some very invidious reflections against the latter at home.

Be this as it may, Alan, having arrived safely in the Netherlands, went to Mecklin, in the duchy of Brabant, where he read a divinity lecture in one of the monasteries with great applause. Thence he went to Doway, where he became Doctor in Divinity, and laboured very assiduously in founding a seminary for the support of English scholars; and, knowing how obnoxious such institutions were in England, wrote a book in defence of them. While thus employed, a canonry of Cambray was conferred on him, as a reward for his zeal. Erythræus (Jean Vincent Le Roux) in his Pinacotheca, gives us some reason to think that a pretended miracle contributed to this promotion, by inspiring his patrons with an idea of the sacredness of his person. The miracle is, that when in England, a person who knew him well was employed to apprehend him, but had such a mist before his eyes when he came for that purpose, as to pass him without knowing him. Such miracles, however, are capable of a very easy explanation.

In this seminary of Doway, many books were composed to justify the Popish religion, and to answer the books written in defence of the church of England, which occasioned a proclamation from the queen, forbidding the

Doway books to be either sold or read; and we shall soon see that they were not merely books of religious controversy. In 1569, Alan appointed one Bristow to be moderator of studies at Doway, the same, it is supposed, whom he gained over when in the neighbourhood of Oxford. Not long after, Alan was appointed canon of Rheims, through the interest of the Guises, and to this city he transferred the seminary which had been settled at Doway; a matter, however, not of choice, as the then governor of the Netherlands, Don Lewis de Requesens, had obliged the English fugitives to withdraw out of his government. In the mean time, Alan laboured incessantly in the service of his party, by writing various treatises in defence of the doctrines or practices of the Papists, by licensing and recommending many books written by others, and by many journeys into Spain and Italy. He also procured a seminary to be established in Rome, and two in Spain, for the education and support of the English youth.

In England, he was justly reputed an enemy to the state, and all correspondence with him was considered as a species of high treason; and Thomas Alfield, a Jesuit, was executed for bringing some of his writings into England, and particularly his "Defence of the Twelve Martyrs in one Year." In this work he insinuates, in language which, in those days, must have been very well understood, that queen Elizabeth, by reason of her heresy, had fallen from her sovereignty. The indictment of Alfield, taken from the treasonable expressions in these writings, was among the papers of the lord treasurer Burleigh.

Alan therefore, having overstepped the bounds of religious controversy, was now determined to measures of more open hostility. The celebrated Parsons, the Jesuit, who was his great friend and counsellor, is supposed to have suggested to him the project of invading England. For many years there had been differences, discontents, and even injuries committed between the English and Spaniards; and now Alan, and some fugitive English noblemen, persuaded Philip II. to undertake the conquest of England. To facilitate this, the pope, Sixtus V. renewed the excommunication thundered against queen Elizabeth by his predecessor Pius V. While this was in agitation, sir William Stanley, commander of the English and Irish garrison at Daventer, betrayed it to the Spaniards, and went into their service with 1200 men; and Rowland York,

who had been intrusted with a strong fort in the same country, performed the same act of treachery. Alan, no longer the conscientious controversialist, wrote a defence of this base proceeding, and sent several priests to Stanley, in order to instruct those he had drawn over to the king of Spain's service. Alan's defence, which appeared the year after these transactions, 1588, was first printed in English in the form of a letter, and afterwards in Latin, under the title of "Epistola de Daventriæ ditione," Cracov. His only argument, if it deserve the name, was, that sir William Stanley was no traitor, because he had only delivered to the king of Spain a city which was his own before; and he exhorts all Englishmen, in the service of the states, to follow his example.

Such writings, however, were too valuable to the popish cause, to go unrewarded. Accordingly on July 28, 1587, Alan was created cardinal by the title of St. Martin in Montibus; and soon after, the king of Spain gave him an abbey of great value in the kingdom of Naples, with assurances of greater preferment. In April 1588, he composed that work, entitled The Admonition, which rendered him most famous abroad, and infamous at home. It consisted of two parts; the first explaining the pope's bull for the excommunication and deprivation of queen Elizabeth; the second, exhorting the nobility and people of England to desert her, and take up arms in favour of the Spaniards. It contains the grossest abuse of the queen, and threatens the nobility with judgments from heaven, and devastation by the Spaniards, unless they joined the forces of Philip; it boasts of the vast strength of these forces, and asserts that they had more good captains than Elizabeth had soldiers; that the saints in heaven all prayed for victory, and that the holy angels guarded them. Of this libel, well calculated at that time to effect its purpose, many thousand copies were printed at Antwerp, in order to have been put on board the Armada, and circulated in England. But the Armada, it is well known, completely failed, and covered its projectors with disgrace and destruction; and these books were so carefully destroyed, that a genuine copy was scarcely to be found.

No part of the failure of this vast enterprize, however, was attributed to Alan, to whom the king of Spain now gave the archbishopric of Mecklin, and would have had him reside there, as a place where he might more effectu-

ally promote the popish and Spanish interests in England; but the pope had too high an opinion of his merit to suffer him to leave Rome, where, therefore, he continued to labour in the service of his countrymen, and in promoting the Catholic faith. Some have asserted, that he and sir Francis Inglefield assisted Parsons, the Jesuit, in composing his treasonable work concerning the succession, which he published under the name of Doleman, in 1593, and which was reckoned of such dangerous consequence, that it was made capital by law for any person to have it in his custody. Others, however, maintain that he had no hand in it, and that he even objected to it, because of its tendency to promote those dissentions which had for so many years distracted his native country; and this last opinion is probable, if what we have been told be true, that towards the close of his life he had changed his sentiments, as to government, and professed his sorrow for the pains he had taken in promoting the invasion of England. It is even asserted, by a very eminent popish writer (Watson), that when he perceived that the Jesuits intended nothing but desolating and destroying his native land, he wept bitterly, not knowing how to remedy it, much less how to curb their insolence. Such conduct, it is added, drew upon him the ill-will of that powerful society, who chose now to represent him as a man of slender abilities, and of little political consequence. On his death-bed, he was very desirous of speaking to the English students then at Rome, which the Jesuits prevented, lest he should have persuaded them to a loyal respect for their prince, and a tender regard for their country. He is generally said to have died of a retention of urine; but, as the Jesuits had shown so much dislike, they have been accused of poisoning him. Of this, however, there is no proof. He died Oct. 6, 1594, in the sixty-third year of his age; and was buried with great pomp in the chapel of the English college at Rome, where a monument was erected to his memory, with an inscription setting forth his titles and merits. What these merits were, the reader has been told. We have seen cardinal Alan in three characters: that of a zealous propagandist; of a political traitor to his country; and lastly, repenting the violence of his endeavours to ruin his country on pretence of bringing her back to popery. In the first of these characters he seems to have acted from the impulse of a mind firmly persuaded that every devia-

tion from popery was dangerous heresy; and the only weapons he employed were those of controversy. As a writer, the popish party justly considered him as the first champion of his age; and both his learning and eloquence were certainly of a superior stamp. But in his worst character, as a traitor, there is every reason to think him influenced by the Jesuits, who at that time, and ever while a society, had little scruple as to the means by which they effected their purposes. Yet even their persuasions were not sufficient to inspire him with permanent hostility towards the political existence of his country. Some writers, not sufficiently attending to his history, have called him a Jesuit; but in all controversies between the Jesuits and the secular priests, the latter always gloried in cardinal Alan, as a man to whom no Jesuit could be compared, in any respect.

At Rome, and every where abroad, he was styled Cardinal of England, and regarded as the protector of the nation. After his death, however, and when all hopes of conquering England had vanished, less notice was taken of English priests, and few of them were made bishops; nor was it until the reign of Charles II. when the popish interest was supposed likely to gain the ascendancy in England, that Philip Thomas Howard, younger brother to the duke of Norfolk, was created cardinal, and sometimes called the Cardinal of England.

Of his works, besides those already mentioned, there are extant, 1. "A defence of the lawful power and authority of the Priesthood to remit Sins," with two other tracts on Confession and Indulgences, Louvain, 1567, 8vo. 2. "De Sacramentis in genere, de sacramento Eucharistiæ, et de Missæ Sacrificio, libri tres," Antwerp, 1576, 4to, and Doway, 1605. 3. "A true, sincere, and modest defence of English Catholics," without place, 1583. This was an answer to the "Execution of Justice in England," written by lord Burleigh, the original of which, Strype says, is yet preserved. It is esteemed the best of Alan's works. 4. "An apology and true declaration of the institution and endeavours of the two English colleges, the one in Rome, the other now resident in Rheims, against certain sinister insinuations given up against the same," Mons, 1581. Besides these, he wrote some other small treatises, without his name, of which we have nowhere seen a correct account. That in the Athenæ is perhaps the best. Foppen, on the authority of Possevin in his "Apparatus

Sac." says, that he translated the English Bible printed at Rheims, in conjunction with Gregory Martin and Richard Bristow, two English divines; and that he wrote a letter to the bishop of Liege, "de miserabili statu et calamitate regni Angliæ, fervente schismate," which is printed in the "Gesta Episcoporum Leodiensium," vol. III. p. 588. Le Long, who also mentions his translation of the Bible, adds, that he was employed by pope Gregory XIV. in reforming the Vulgate. [1]

ALAND (SIR JOHN FORTESCUE), lord Fortescue of the kingdom of Ireland, a baron of the exchequer, and puisne judge of the king's bench and common pleas in the reigns of George I. and II. was born March 7, 1670, being the second son of Edmund Fortescue, of London, esq. and Sarah, daughter of Henry Aland, of Waterford, esq. in honour of whom he added Aland to his name. He was descended from sir John Fortescue, lord chief justice and lord high chancellor of England under king Henry VI. He was educated probably at Oxford, as that university, in complimenting him with a doctor's degree, by diploma, in 1733, alluded to his having studied there. On leaving the university he became a member of the Inner Temple, where he was chosen reader in 1716, 2 Geo. I. as appears by a subscription to his arms, and was called to the bar about the time of the Revolution. For his arguments as pleader in the courts of justice, the reader is referred to the following authorities; viz. the Reports of Mr. justice Fortescue Aland; Mr. serjeant Carthew; Mr. recorder Comberbach; lord chancellor (of Ireland) Freeman; lord chief baron Gilbert's Cases; Mr. justice Levintz; Mr. justice Lutwyche; lord chief justice Raymond; Mr. serjeant Salkeld; Mr. serjeant Skinner; and Mr. justice Ventris.

We may presume our barrister shone as an advocate with meridian lustre, since the celebrated Pope has recorded his name, by prefixing it to his Imitation of Horace, Sat. II. 1. and distinguished his legal abilities, by asking his opinion, as to libels, in the following lines:

"Tim'rous by nature, of the rich in awe,
I come to counsel learned in the law;
You'll give me, like a friend both sage and free,
Advice, and (as you use) without a fee."

[1] Biog. Brit.—Gen. Dict. art. Alan.—Strype's Annals.—Wood's Athenæ.—Tanner's Bibl.—Erythræi Pinacotheca, I. 90.—Foppen Bibl. Belg. I. 388.

The reader is informed in a note on the first line, that the delicacy of the address does not so much lie in the ironical application to himself, as in seriously characterising the person for whose advice the poet applies.

On Friday, October 22, 1714, he was appointed solicitor-general to his royal highness the prince of Wales, afterwards king George the Second; and on December 21, 1715, he was constituted solicitor-general to the king, in the room of Nicholas Lechmere, resigned; which arduous and important office he executed so much to the satisfaction of his majesty and the people, that he was thought deserving of a higher post; and accordingly, 24th January, 1716-7, Hilary term, the king appointed him one of the barons of the exchequer, in which court he succeeded sir Samuel Dodd, the late lord chief baron, deceased. In the office of solicitor-general he was himself succeeded by sir William Thompson the recorder of London. The reader is referred to the reports of the lord chief baron Comyns, and of the lord chief baron Gilbert, sir John Strange and Bunbury, for our baron's resolutions and opinions while he sat in this court.

In May 1718, he was constituted one of the justices of the court of king's bench; but after the accession of king George II. all the judges had new patents, except Mr. justice Aland, whose commission was superseded, for reasons which have not transpired. It appears, however, that he regained his majesty's favour, as in January 1728 he was appointed one of the justices of the court of common pleas. He continued on this bench from Michaelmas vacation, 2 Geo. II. 1728, until Trinity term 19 and 20, A. D. 1746, when he resigned the same, having sat in the superior courts of Westminster for the long period of thirty years, and eighteen of them in the court alluded to. His majesty, in further testimony of his judicial integrity and abilities, was pleased to create him a peer of Ireland, by the style and title of John lord Fortescue Aland, baron Fortescue of Credan, in the kingdom of Ireland, by privy seal, dated at Kensington, June 26, 1746, 19 Geo. II. and by patent dated at Dublin, August 15. But he did not enjoy this honour long, dying Dec. 19 of the same year, in the seventy-seventh year of his age. The family is now extinct.

The juridical writings of sir John Fortescue Aland are; 1. "The Difference between an absolute and limited Mo-

narchy, as it more particularly regards the English constitution; being a treatise written by sir John Fortescue, knight, lord chief justice, and lord high chancellor of England, under king Henry VI. faithfully transcribed from the MS copy in the Bodleian library, and collated with three other MSS. published with some remarks by John Fortescue Aland, of the Inner Temple, esq. F. R. S." Lond. 1714: reprinted, 1719. 2. "Reports of Select Cases in all the courts of Westminster hall, *tempore* William the Third and queen Anne; also the opinion of all the judges of England relating to the grandest prerogative of the royal family, and some observations relating to the prerogatives of a queen-consort," London, 1748, fol. This is a posthumous publication.

Sir John, in his preliminary remarks to the work of his great ancestor, proves himself to be a distinguished proficient in Saxon literature. He lived also in habits of intimacy with Pope and his associates; and many of Pope's letters to him are published in Mr. Bowles's edition of the works of that Poet. Mr. Fortescue also furnished Pope with the admirable burlesque of "Stradling *versus* Styles" in vol. VI.[1]

ALANUS DE INSULIS, or ALAIN DE L'ISLE or DE LILLE, is the name under which two persons, who were contemporaries, have been confounded by most biographers. The subject of the present article, usually termed Alanus senior, or major, was born at Lille in Flanders, about the beginning of the twelfth century; and his parents having devoted him from his birth to the service of religion, he received a suitable education. When the fame of St. Bernard began to spread abroad, Alanus was sent, in 1128, to study at Clairvaux, under that celebrated ecclesiastic, and very soon acquired a distinction above his companions. St. Bernard afterwards placed him at the head of the abbey of Rivour, in the diocese of Troyes in Champagne; and in 1151, procured him the bishopric of Auxerre, over which he presided until 1167, when he resigned it, and returned to Clairvaux, where he remained until his death in October 1181. His works, still in existence, are, 1. "Vita sancti Bernardi," printed in the second volume of St. Bernard's works, 1690, fol. 2. "Testamentum suum," or his Testament, made in 1181, printed in Nicholas Camusat's col-

[1] Abridged from a desultory account in the preceding edition of this Dictionary.—Park's edition of Lord Orford's Royal and Noble Authors, vol. V.

lection. 3. "Explanationes in Prophetias Merlini Angli," in seven books, Francfort, 1608, 8vo. Alanus composed this treatise under the reign of Louis-the-Young, about 1171, on account of the noise which these pretended prophecies made. The subject is curiously illustrated by quotations from the English, Norman, and French historians, and even from the Latin poets. In the chapter-house of Auxerre is a manuscript life of Alanus, compiled in 1182 by one of the canons.[1]

ALANUS DE INSULIS, or ALAIN DE L'ISLE, surnamed the Universal Doctor, from his extensive knowledge, was born about the middle of the twelfth century, not at Lille in Flanders, as most biographers have asserted, but either at L'Isle, in the Comtat-Venaissain, according to the abbé Le Beuf, or in the island or peninsula of Madoc in the Bordelais. In all the accounts we have of him, he seems to be mistaken for the preceding. He appears to have taught theology in the university of Paris; but it is not true that he ever was a lay-brother of the Cistertians, or fed the sheep belonging to that abbey, or that he was called to Rome to assist at a general council. He died in the early part of the thirteenth century, in the abbey of the Cistertians, whither, after the example of many distinguished persons of his time, he retired to pass the remainder of his days. He was buried in the abbey with an inscription of seven lines, the last four of which Casimir Oudin, the ecclesiastical biographer and historian, discovered to have been added long after his death, and with a view to authenticate the stories that he had been a lay-brother, &c. But although our accounts of him are imperfect and confused, it appears that he enjoyed the esteem and admiration of his contemporaries, and that it was usual to say, "To have seen Alanus is enough."—*Sufficiat vobis vidisse Alanum.* Among his works are, 1. "Anti-Claudianus, seu de viro optimo, et in omni virtute perfecto, lib. ix. Carmine," Basil, 1536, and Antwerp, 1621. 2. "De planctu naturæ contra Sodomiæ vitium," published with notes by Leo Allatius. 3. "Contra Albigenses, Waldenses, Judæos, et Paganos," Paris, 1618, 8vo. 4. "Dicta de Lapide philosophico," Leyden, 1600, 8vo. All his works, both prose and verse, were collected by Charles de Visch, and published at Antwerp, 1654, fol. but some of them have been attributed to the preceding Alanus. His "Parables" have

[1] Biographie Universelle.—Moreri.

been translated into French, Paris, 1492, fol. and by Denys Janot, 8vo, without a date.[1]

ALARD (FRANCIS), of a noble family at Brussels, was born about the beginning of the sixteenth century. His father William Alard de Centier, a zealous convert to popery, obliged him to enter the order of Dominican friars, where he was much admired for his talents as a preacher. While thus employed, a Hamburgh merchant, who was pleased with his preaching, procured him privately the works of Luther, which Alard read with conviction, and the same merchant having assisted him in escaping from his convent, he studied divinity at Jena and Wittemberg. But the death of this faithful friend having deprived him of resources, he ventured to return to Brussels and solicit assistance from his father. Before, however, he could obtain a private interview with him, he was discovered in one of the streets of Brussels by his mother, a violent bigot, who, after some reproaches, denounced him to the Inquisition; and when no persuasions could induce him to return into the bosom of the church which he had left, his mother was so irritated, as to call forth the rigour of the law, and even offered to furnish the wood to burn him. Sentence of death being pronounced, he was conducted to prison, but on the night previous to the appointed execution, he is said to have heard a voice saying, "Francis, arise and depart:" how far this and other particulars of his escape are true, we know not; but it is certain he cleared the prison, and after some hardships and difficulties, arrived in safety at Oldenburgh, where he became almoner to the prince. Here he remained until hearing that freedom of religion was granted at Antwerp, his affection for his native country induced him to return, which he did twice, notwithstanding the persecutions of the duke of Alba and the dangers to which he was exposed; and when his father came to see him at Antwerp, in hopes of bringing him back to popery, he argued with so much power, as to make a sincere convert of this bigotted parent. At length, when it was not longer safe for him to remain in the Netherlands, Christian IV. king of Denmark, gave him the curacy of Wilster in Holstein, at which asylum he died July 10, 1578. His works,

[1] Cave, vol. II.—Foppen Bibl. Belg.—Moreri.—Tanner, who is inclined from Dempster's authority to place him among British writers.—Biographie Universelle, which we have principally followed.—Saxii Onomasticon.

which are in Flemish or German, consist of, 1. "The Confession of Antwerp." 2. "Exhortation of the Ministers of Antwerp." 3. "Agenda, or Discipline of Antwerp." 4. "Catechism." 5. "Treatise on original Sin," &c.[1]

ALARD (WILLIAM), son of the preceding, was born Nov. 22, 1572. After having received the principles of education in the college of Itzehoe, which he left at the age of sixteen, he passed five years in the college of Luneburgh, and went from that to Wittemberg, where he distinguished himself by the able defence of his theses. In 1595, he was called home, and made joint rector of the college of Krempen, and afterwards chosen pastor of the church of that place. He died May 8, 1644, aged 72 years and six months. His works, in Latin, are, 1. "Christianus, hoc est, de nomine, ortu, &c. Christianorum," Leipsic, 1637, 1640. "Pericopa pentateuchi biblica, triglossometrica," &c. 1618, 4to. 3. "De diversis ministrorum gradibus contra Bezam." 4. "Defensio tractationis," &c. a defence of the preceding against Beza's answer, Francfort, 1600.[2]

ALARD (LAMBERT), son of the preceding, was born at Krempen in 1600, and first studied there and at Hamburgh. At the age of nineteen, he went to the academy of Leipsic, where he entered on a course of theology and political science. In 1624, he had acquired much reputation both as a philosopher and a poet. When he returned to Krempen, he was made dean of the college, and held that station during five years. After this, the king of Denmark appointed him inspector of the schools at Brunswick, and assessor of the council of Meldorf. In 1643, by order of the emperor, he was created master of arts, and not being able, on account of the war, to go into Saxony, he was made a licentiate in divinity by diploma, or bull, which was sent to him. He died May 29, 1672. His works are, 1. "Deliciæ Atticæ," Leips. 1624, 12mo. 2. "Heraclius Saxonicus, &c." ibid. 1624, 12mo. 3. "Græcia in nuce, seu lexicon novum omnium Græcæ linguæ primogeniarum," Leips. 1628, 1632, 12mo. 4. "Promptuarium pathologicum Novi Testamenti," Leips. 1635, 1636, 12mo. 5. Laurifolia, sive poematum juvenilium apparatus," 1627,

[1] Moreri.—Biographie Universelle.—Decus Alardo.um scriptis clarorum, Hamb. 1721, 2 vols. written by his great-grandson, Nicholas Alard, who died there in 1756. [2] Ibid.

12mo, and some other works both in prose and verse, particularly a commentary on the Argonauticon of Valerius Flaccus, which is very little esteemed.[1]

A LASCO, or LASCO, or LASKI (JOHN), usually styled the Polish reformer, a man of high rank, talents, and pious zeal, is said by Fox, the martyrologist, who was his contemporary, to have been uncle to Sigismond, king of Poland. He certainly was of a noble family in Poland, which took its name from Lasco, Latzki, or Latzeo, and subsisted under one of those titles long after his time. He was born, according to Saxius, in 1499, but we have no particulars respecting his family, unless that his brother Jerome was an able politician, and employed by the emperor Ferdinand, as his ambassador to the Turkish government. He had also an uncle, of the same name, who was archbishop of Gnesna, to whom Erasmus dedicated his edition of the works of St. Ambrose, and whom Le Clerc mistakes for our John Alasco. Erasmus in one of his epistles (ep. 862) mentions two others of the same illustrious family, Hieroslaus, and Stanislaus Alasco (usually written à Lasco); and in ep. 1167, he speaks of a John à Lasco (Joannes Lascanus), a young man, who died in Germany.

After receiving an education suitable to his birth and talents, his thirst for knowledge induced him to travel into various countries, where he acquired considerable distinction. In 1525 he was at Basil, lodging and boarding with Erasmus, and at the same time, which proves his high rank, he was the correspondent of Margaret, sister to Francis I. and queen of Navarre. Erasmus highly commends him wherever he has occasion to introduce his name, as we shall notice hereafter. Alasco probably chose to dwell with Erasmus, that he might improve in literature by having free access to him; and the biographer of Erasmus remarks that many of his friends were led by his conversation and writings to embrace the principles of Luther and the other reformers, although he himself did not go so far. While under the roof of this eminent scholar, Alasco appears to have contributed to keep up a liberal domestic establishment, which occasioned Erasmus to observe to him in a letter, that "his departure was unfortunate in many respects; for, omitting other matters, it cost him some months labour to reduce the grand establishment,

[1] Ibid.

Alasco had introduced, to the former frugal system pursued."

It appears by another letter from Erasmus to Pole, afterwards the celebrated cardinal, that Alasco left him to go to the university of Padua. "You will love him," says Erasmus, "because he has all those qualities which make you amiable: noble extraction, high posts of honour, and still greater expectations, a wonderful genius, uncommon erudition, and all this without any pride. I have hitherto been happy in his company, and now lose it with great regret." This letter is dated Basil, Oct. 4, 1525. His stay at Padua was probably short, as he went afterwards to Rome, and thence into Switzerland, where he became acquainted with Zuinglius, who, struck with his talents and amiable character, prevailed on him to examine more seriously the controversies of the times respecting religion. The result of this was his embracing Protestantism according to the tenets of the Geneva reformers, and with respect to the sacrament, he zealously adopted the opinion of Zuinglius. In 1526, he returned to Poland, where he was made provost of Gnesna and Lencziez, and was nominated bishop of Vesprim in Hungary. His family and connections would have added to these, but preferment in the popish church was no longer consistent with his principles; and after struggling with much opposition, he quitted the kingdom, with the knowledge and consent of the king, by whom, Lavater the historian says, he was much respected and frequently consulted.

He left Poland in 1540, fourteen years after he had returned from his travels, and during this long period we have very few particulars of his history, except that on the death of Erasmus in 1536, he generously offered an hundred pieces of gold to Froben and Episcopius, to assist them in publishing his works, and at this time he completed his purchase of Erasmus's library, which he had contracted for in 1525, while under his roof. The agreement between them stated that, during Erasmus's life, both should have the use of the books, but the property should be in Alasco and his heirs. The price was three hundred crowns of gold.

About the latter end of the year 1542, we find Alasco at Embden, where he took upon him the office of pastor, and preached constantly at a church in that town. In the following year he was engaged by Anne, countess dowager

of Oldenburg, in East Friesland, to introduce and establish the reformed religion in that territory. This he was pursuing with great success, when he was invited by Albert, duke of Prussia, to a similar undertaking; but as that prince was a zealous Lutheran in the article of the sacrament, and Alasco had candidly informed him of his strict adherence to the Zuinglian doctrine on the same subject, the engagement did not take place, and Alasco continued for some years, nearly in the same quarter, labouring to promote the reformation by assiduous preaching, lecturing, and exhortation.

When Germany became an unsafe residence for the friends of the reformation, and the contest respecting the *interim* was eagerly pursued, Alasco, whose fame had reached England, was invited thither by archbishop Cranmer. This illustrious founder of the English church had for some time afforded a quiet asylum to such learned foreigners as had been expatriated on account of their religion; and had at one time residing at Lambeth palace, those celebrated reformers Bucer, Martyr, Fagius, Ochin, and others of inferior note. Alasco arrived accordingly about the year 1548, and was introduced not only to the archbishop, but by his means to sir John Cheke, sir William Cecil, and to the duke of Somerset, the protector. In a conference with the latter, he was encouraged to request that he and his congregation might have leave to come over to London, and be protected in the exercise of their religion; and he urged that such a favour would be a matter of policy as well as charity, as by this step many useful manufactures might be introduced into England. He requested also that they might be incorporated by the king's letters patent; and some old dissolved church, or monastery, given them as a place of worship. Having proposed these measures, and obtained the assistance of the archbishop and other friends of rank and power, to assist in forwarding them, he returned again to Embden, where he corresponded with the archbishop and Cecil. As soon as they informed him that his request would be complied with, he again came to England, and brought with him a considerable number of German Protestants, who found an asylum for their persons, and toleration for their principles, under the mild reign of Edward VI. Three hundred and eighty of these refugees were naturalized, and erected into a species of ecclesiastical corporation,

which was governed by its own laws, and enjoyed its own form of worship, although not exactly agreeing with that of the church of England. — A place of worship in London, part of the once splendid priory of the Augustine friars, in the ward of Broad-street, which is still standing, was granted to them July 24, 1549, with the revenues belonging to it, for the subsistence of their ministers, who were either expressly nominated, or at least approved of by the king. His majesty also fixed the precise number of them, namely, four ministers and a superintendant. This last office was conferred on Alasco, who, in the letters patent, is called a person of singular probity, and great learning; and it was an office which comprehended many important duties. It appears that as among the refugees from the continent there were sometimes concealed papists, or dangerous enthusiasts, a power was given to Alasco to examine into their characters, and none were tolerated in the exercise of their religion but such as were protected by him. His office likewise extended not only over this particular congregation of Germans, but over all the other foreign churches in London, of which we find there was a French, a Spanish, and an Italian church or congregation; and over their schools and seminaries, all which were subject to his inspection, and declared to be within his jurisdiction. In 1552, we find him using his influence to procure for a member of the French church the king's licence to set up a printing-house for printing the liturgy, &c. in French, for the use of the French islands (Jersey and Guernsey) under the English government.

It is to be regretted that a reception so hospitable, an establishment so munificent, and a toleration so complete, should not have induced this learned reformer to abate the zeal of controversy. But he had not enjoyed his new office long before he published a book against the church of England, her ritual, ecclesiastical habits, and the gesture of kneeling at the sacrament. It is an excuse, indeed, that he was requested by Edward VI. to write on some of these subjects; and it was probably owing to this circumstance, that no censure was passed on his book.

The reign of Edward VI. was short; and on the accession of his bigotted and remorseless sister, the reformation was overthrown; and those who chose to adhere to it soon saw that they must be consistent at the expence of their lives. At the commencement, however, of the Marian

tyranny, whether from a respect for Alasco's illustrious family, or some regard for the rites of hospitality to those foreigners who had been invited into the country under the royal pledge of safety, Alasco and his congregation had the fair warning of a proclamation which ordered all foreigners to depart the realm, particularly heretics. Accordingly, about one hundred and seventy-five persons, consisting of Poles, Germans, French, Scotch, Italians, and Spaniards, belonging to the various congregations under his superintendance, embarked in two ships, Sept. 17, 1553, with Alasco and his colleagues, and set sail for the coast of Denmark. Their reception here has been very differently represented. It has been said that, although known to be Protestants, yet because they professed the opinions of Zuinglius respecting the sacrament, they were not suffered to disembark, or to remain at anchor more than two days; during which their wives and children were prohibited from landing. Such is the account given by Melchior Adam, and by those who have followed him without examining other writers. According, however, to Hospinian, who may be the more easily credited as he was unfriendly to the Lutherans, it appears that the landing was not opposed, and that the Lutherans even admitted of a conference with Alasco and one of his colleagues, Micronius; but in the end, as neither party would give way, Alasco and his company were obliged to leave the kingdom in the depth of winter, and were refused admittance, with equal inhumanity, at Lubeck, Wismar, and Hamburgh. After thus suffering almost incredible hardships at sea, during the whole of a very severe winter, they arrived in March, 1554, at Embden; and being received with kindness and hospitality, most of them settled there. Anne, countess dowager of Oldenburgh, again extended her friendship to Alasco, became the patroness of his flock, and procured them every comfort their situation required.

In 1555, Alasco went to Franckfort on the Maine, where he obtained leave of the senate to build a church for reformed strangers, and particularly for those of the Netherlands. While here, he wrote a defence of his conduct to Sigismond, king of Poland, against the aspersions of Joachim Westphale (one of the most violent controversial writers on the side of Luther), Bugenhagen, and others. In the same year, with the consent, if not at the desire of the duke of Wirtemberg, he maintained a disputation

against Brentius, then a Lutheran, upon the subject of the eucharist. The unfair representation Brentius published of this controversy, and the garbled account he gave of Alasco's arguments, obliged the latter to publish an apology for himself and his church, in 1557; in which he proved that their doctrine did not militate with the Augsburgh confession concerning the presence of Christ in the supper; but that, if they had differed from that confession, it did not follow that they were to be condemned, provided they could justify their dissent from the holy scriptures. Westphale was yet more illiberal than Brentius in his censure of Alasco and his flock; and reviled them with a virulence that would have better become their professed persecutors.

After an absence of nearly twenty years, Alasco returned to his native country, where he was protected from the hostility of the ecclesiastics, by the king, who employed him in various important affairs; and when addressed by the popish clergy to remove him, answered that "he had indeed heard, that the bishops had pronounced him a heretic, but the senate of the kingdom had determined no such matter; that John Alasco was ready to prove himself untainted with heretical pravity, and sound in the Catholic faith." This answer, however, so unfavourable to their remonstrances, did not prevent their more secret efforts to injure him; but we do not find that these were effectual, and he died in peace at Frankfort, Jan. 13, 1560, after a short illness. His piety, extensive learning, liberality, and benevolence, have been celebrated by all his contemporaries, and the bigoted part of the Lutherans were his only enemies; and even of these some could not bring any other accusation against him than that he differed from their opinion respecting the corporal presence in the sacrament; a subject which unfortunately split the early reformers into parties, when they should have united against the common enemy. We have already quoted Erasmus's opinion of him when a very young man; and it may be added (from ep. iii lib. 28.) that he pronounced him "young, but grave beyond his years; and that himself was happy in his conversation and society, and even became better by it; having before him, in Alasco, a striking example of sobriety, moderation, modesty, and integrity." In another letter he calls him, "a man of so amiable a disposition, that he should have

thought himself sufficiently happy in his single friendship." Nor was Melanchthon less warm in his praise. On the accession of queen Elizabeth, although he did not return to England, he corresponded with her on affairs of the church; and according to Zanchius, had much influence both with her, and the leading ministers of her court. It may here be noticed that the congregation he had settled in Austin Friars were tolerated again under her reign, and that bishop Grindall was appointed superintendant of this foreign church, the last of whom we have any account as holding that office. The church is to this day vested in a congregation of Dutch Calvinistic protestants, and the library belonging to it contains a vast collection of the manuscript letters and memorials of the reformers, and particularly of Alasco, whose portrait was there before the fire of London.

Alasco was twice married: his first wife died in 1552, and the second survived him; he appears to have had children by both. It was probably a descendant of his, Albertus Alasco, who was most magnificently entertained by the university of Oxford in 1583, by special command of queen Elizabeth. "Such an entertainment it was," says Wood, "that the like before or since was never made for one of his degree, costing the university, with the colleges, about £350. And, indeed, considering the worthiness of the person for whom it was chiefly made, could not be less. He was one *tam Marti quam Mercurio:* a very good soldier, and a very good scholar, an admirable linguist, philosopher, and mathematician."

Of his works we have a catalogue in Melchior Adam, Verheiden, and others, but mostly without dates. His book on the sacrament, already noticed, bore this title: "Brevis et dilucida de Sacramentis ecclesiæ Christi tractatio: in qua ipsa ejus ratio totius sacramentariæ nostri temporis controversiæ, paucis exponitur." Lond. 1552, 8vo. Together with this, says Strype, was bound up a tract, entitled "Consensio mutua in re Sacramentaria ministrorum Tigurinæ ecclesiæ, et D. Jo. Calvini, ministri Genevensis ecclesiæ, data Tigurî, Aug. 30, 1549." The whole was introduced by an epistle dedicatory to king Edward, which Strype has given at large. It treats chiefly of the controversy respecting the habits, and was reprinted in 1633, when these matters were considered as of sufficient importance to hazard the existence of church and state.

Of this work on the sacrament, an abridgement was afterwards published under the title "Epistola continens in se summam controversiæ de cœna Domini breviter explicatam." His other works are: 1. "Confessio de nostra cum Christo Domino communione, et corporis item sui in cœna exhibitione, ad ministros ecclesiarum Frisii orientalis." 2. "Epistola ad Bremensis Ecclesiæ ministros." 3. "Contra Mennonem catabaptistarum principem." 4. "De Recta Ecclesiarum instituendarum ratione Epistolæ tres." 5. "Epistola ad regem Poloniæ Sigismundum, &c. in qua doctrinæ ministerii fidem, ac nominis sui existimationem, contra adversariorum calumnias vindicat." 6. "Purgatio ministrorum in ecclesiis peregrinis Francofurti, qua demonstrat ipsorum doctrinam de Christi domini in cœna sua præsentia non pugnare cum Augustana confessione, ut adversarii eos accusabant." 7. "Responsio ad virulentam, calumniisque et mendaciis consarcinatam, Joachimi Westphali Epistolam, qua purgationem ecclesiarum peregrinarum Francofurti convellere conatur." 8. "Forma ac ratio totius Ecclesiastici Ministerii Edwardi VI. in peregrinorum maxime Germanorum ecclesia." He also published a form of prayer and religious service, used in the church at London, of which we find a notice of a translation from Latin into French, printed at London in 1556.[1]

ALAVA ESQUIVEL (DIEGO DE), a celebrated Spanish bishop, who lived in the sixteenth century, was a native of Vitoria, a city of Alava in the province of Biscay. He studied the civil and canon law at Salamanca, and made such considerable progress, that having been admitted one of the judges in several courts of judicature, he was at last made president of the council of Granada. He afterwards entered into holy orders, and was advanced to the bishopric of Astorga. In that rank he assisted at the fifth council of Trent, where his principal endeavours were to restrain pluralities. On his return he was made bishop of Avila, and afterwards of Cordova. He died in 1562. The only work he has left, the subject of which is general

[1] Melchior Adam.—Verheiden, Effigies, &c.—Ludwater in hist. de ortu &c. controversiæ sacramentariæ.—Sleiden in Comment.—Thuanus.—Hospinian Hist. Sacrament. part 2, p. 224.—Gerdesius in Hist. Evangelii renovati, et Florileg. Libr. rar. p. 226. 230.—Freytag in Analectis Litterariis, p. 515, 516.—Strype's Cranmer, p. 195, 234, 246, 261, 290, 317; App. 139, 141, 145.—Strype's Annals, I. 119.—Strype's Memorials, vol. II. 83, 224, 240, 241, 255, 374.; III. 330.—Strype's Parker, 288.—Jortin's Erasmus.—Burnet's Hist. vol. II. Records, p. 203.

councils, is said to be well written: "De Conciliis universalibus, ac de his quæ ad religionis et reipublicæ Christ. reformationem instituenda videntur," Granada, 1582, fol. The family of D'Alava produced at least two other writers of some eminence, Diego d'Alava de Beaumont, the son of the master of the ordnance to the king of Spain, an able engineer, who wrote "El Perfecto Capitan, &c." or the Perfect Captain instructed in the military science, and the art of fortification, Madrid, 1590, fol.; and Francis Ruis de Vergara y Alava, who wrote the history of the college of St. Bartholomew, in the university of Salamanca; and by order of Philip IV. superintended an edition, 1655, fol. of the Statutes of the order of the knights of St. James.[1]

ALAYMO (MARK ANTHONY), a celebrated physician of Sicily, was born in 1590, at Ragalbuto, in the valley of Demona, and when young acquired great reputation for his proficiency in classical learning, and in the study of philosophy. He then made choice of the profession of medicine, and received his doctor's degree at Messina in 1610. In 1616 he settled at Palermo, where he practised with uncommon success, his advice being eagerly sought at home and abroad, by persons of all ranks who corresponded with him in cases where his visits could not be procured. His fame rose highest, however, in 1624, when he practised with so much skill, humanity, and success, during the rage of the plague in Palermo and other parts of Sicily. While in this prosperous career, he was in vain solicited to accept a professor's chair in the university of Bologna, and the office of first physician to the king of Naples. Nothing could seduce him from his connexions in Palermo, where he had the principal hand in founding the medical academy. He is celebrated also for his piety and munificence towards religious institutions. He died August 29, 1662. His principal works are in Latin. 1. "Consultatio pro ulceris Syriaci nunc vagantis curatione," Palermo, 1632, 4to. 2. "De succedaneis Medicamentis," ibid. 1637, 4to. 3. And in Italian, "Discorso intorno alla preservatione del morbo contagioso, e mortale, che regna al presente in Palermo, &c." ibid. 1625, 4to. 4. "Consigli Medico-politici," also relating to the plague, ibid. 1652, 4to. He left, likewise, some works in manuscript, on the treatment of malignant fevers, and a commentary on the epidemics of Hippocrates.[2]

1 Gen. Dict.—Fra. Paol. Hist. de Concil. de Trent.—Nic. Anton. Bibl. Hispan.
2 Manget. Bibl. Script. Med.

ALBAN (ST.) is said to have been the first person who suffered martyrdom for Christianity in Britain; he is therefore usually styled the protomartyr of this island. He was born at Verulam*, and flourished towards the end of the third century. In his youth he took a journey to Rome, in company with Amphibalus, a monk of Caerleon, and served seven years as a soldier under the emperor Diocle-sian. At his return home he settled in Verulam; and, through the example and instruction of Amphibalus, renounced the errors of Paganism, in which he had been educated, and became a convert to the Christian religion. It is generally agreed that Alban suffered martyrdom during the great persecution under the reign of Diocletian; but authors differ as to the year when it happened; Bede and others fix it in the year 286, some refer it to 296, but Usher reckons it amongst the events of 303. His death is said to have been accompanied with several miracles, to which, however, it is impossible to give credit. Collier, only, of all our historians, contends for their credibility. Between 400 and 500 years after St. Alban's death, Offa, king of the Mercians, built a very large and stately monastery to his memory; and the town of St. Alban's in Hertfordshire takes its name from our protomartyr. [1]

ALBANI (ALEXANDER), an eminent virtuoso, was born at Urbino, Oct. 15, 1692, and promoted to the rank of cardinal by Innocent XIII. He died Dec. 2, 1779, aged 87. He showed great dignity in his embassy to the emperor; and displayed much learning while he held the place of

* This town was anciently called Werlamcester, or Watlingacester, the former name being derived from the river Warlame, which ran on the east side; the latter, from the Roman highway called Watling-street, which lay to the west. (Mat. Westm. Flor. Hist. ann. 313.) Tacitus calls it Verulamium; and Ptolemy, Urolium. The situation of this place was close by the town of St. Alban's, in Hertfordshire. There is nothing now remaining of old Verulam but ruins of walls, chequered pavements, and Roman coins, which are often dug up. It is conjectured, from the situation, that this was the town of Cassivelaunus, so well defended by woods and marshes, which was taken by Cæsar. In Nero's time it was esteemed a municipium, or a town whose inhabitants enjoyed the rights and privileges of Roman citizens. It was entirely ruined by the Britons, during the war between the Romans and Boadicea, queen of the Iceni. Afterwards Verulam flourished again, and became a city of great note. About the middle of the fifth century, it fell into the hands of the Saxons; but Uther Pendragon, the Briton, recovered it with much difficulty, after a very long siege. After his death, Verulam fell again into the hands of the Saxons; but by frequent wars, it was at last entirely ruined. Camden's Britannia, by bishop Gibson, vol. I. col. 355.

[1] Biog. Brit.

librarian of the Vatican. He had great taste and knowledge of antiquities, and became a munificent patron of learning and learned men. His house, known by the name of the Villa Albani, was decorated with valuable statues and other treasures of the fine arts. He also found leisure from his political engagements to write some historical and literary works, which are held in much esteem. In 1762, his collection of drawings, consisting of three hundred volumes, one third of which are original drawings of the first masters, the others, collections of the most capital engravings, were sold to his present majesty of Great Britain, for 14,000 crowns. [1]

ALBANI (JOHN FRANCIS), nephew to the preceding, and heir to his taste and munificence, was born in Rome, 1720, and educated for the church, in which he was speedily promoted to the highest honours, being advanced to the purple, soon after he entered the priesthood, in 1747, and not long afterwards appointed arch-priest of the Basilic of St. Maria Maggiore, and bishop of Porto, one of the seven suburban sees which depend on the pope as on their immediate metropolitan. He derived more lustre, however, from following the example of his uncle in patronizing learning and learned men, and in adding to those rare and valuable monuments of art, which so long rendered the villa Albani the resort of the virtuosi of Europe.

In 1767, when the question of the suppression of the Jesuits was agitated, the cardinal took an active part at the court of Rome in their favour, but without discovering the principles of a very enlightened mind. He dreaded in this suppression the commencement of the downfall of the church, and considered any concession to those monarchs who were for the measure, as a dangerous symptom of servility on the part of the church. In 1775, he was appointed bishop of Ostia and Velletri, and consequently dean of the sacred college; and in 1779, he succeeded to his uncle Alexander in almost all the charges which that prelate had long possessed. He was appointed plenipotentiary of the house of Austria, protector of the kingdom of Poland, of the order of Malta, of the republic of Ragusa, and what was most congenial to his temper, of the college of La Sapienza in Rome. He was also presented

[1] Ann. Register, 1762, p. 112.—Dict. Historique.

with some rich abbeys and priories, both in the Roman and in the Neapolitan state.

The circumstances of his being almost set apart from every affair of government, and of possessing a large income, were a source of refined gratifications to himself, and of signal benefit to all the literary characters in Rome who had gained his esteem. He renewed towards the close of the century, that example which about the middle of it had been set by his illustrious uncle. Besides his patronage of men of established fame, of such men as Visconti, Fea, Testa, and Piranesi, whenever among the children of his servants and dependants he discovered a promising genius, he took upon himself the care of his education. He increased the valuable library of his uncle from twenty-five to thirty thousand volumes; and in the year 1793, it was computed that the villa Albani contained about two hundred thousand works of art, and specimens of antiquities.

The cardinal was now in his seventy-seventh year, and in all probability expected to close his life in the full enjoyment of his splendid and unrivalled collections, when the French took possession of Rome. The depredations they committed in the Vatican and other public places of Rome, and the violences offered by them to the most eminent persons in that metropolis, may be easily accounted for from their characteristic rapacity, and the hatred which they then professed for religion under any shape. But the outrages which they practised on the family of Albani had such a base and spiteful motive, as to brand them with eternal infamy. Owing to the successive marriages of the two last princesses of Carrara and of Modena, the family of Albani was a relative to the imperial house of Austria; and the French thought that the distress and humiliation of the one would be communicated to the other. The estates were confiscated, the magnificent and elegant palace, within the precincts of Rome, was sacked, and the unrivalled villa was plundered and destroyed. "This palace," says Mr. Duppa, which is not yet razed to the ground, nor its villa made an absolute heath, now remains (1798) a melancholy monument of the Vandalism of the eighteenth century. Every statue, every bust, every column, every chimney-piece, every piece of marble that served for ornament or use, was torn from its situation, and was either sent to Paris, or became the perqui-

site of certain agents employed by the Directory to see that there might be nothing wanting to the entire completion of its ruin: even the shrubs in the garden were rooted up, and sold."

During this devastation, the cardinal took refuge, first, in a Camaldolese convent on the southern frontiers of the Roman state; but, it being intimated that he could not be safe there, he went to Naples; and, on the approach of the French, to Messina. In 1800 he was present at Venice, at the election of the reigning pope; and when the Austrian and Neapolitan troops reconquered the Roman territory, he returned to Rome, where he took private lodgings, but never had strength of mind to view either his palace or villa, nor could they be mentioned in his presence without throwing him into the deepest sorrow. Here he died, in 1803, in the eighty-fourth year of his age. He was handsome in person, sprightly and eloquent; sincere, cordial, unassuming, and affable; and both from his intellectual and moral qualifications, he was justly considered as one of the most accomplished characters of the age. [1]

ALBANI (JOHN JEROME), of the same family with the preceding, born in 1504, at Bergamo, was the son of count Francis Albani, and intended by his father for the army, but preferred the study of the civil and canon law, in which, as well as in polite literature, he attained great eminence. At first, however, he bore arms in the Venetian army, and afterwards went into the church. Pope Pius V. was no sooner raised to that dignity, than he made Albani a cardinal, in 1570. It is even said that after the death of Gregory XIII. the conclave would have elected him pope, but he was then a widower and had children, a circumstance which interfered with their intentions. He died April 25, 1591. His principal works are: 1. "De Immunitate ecclesiarum," 1553. 2. "De potestate Papæ et concilii," Lyons, 1558; Venice, 1561, 4to. 3. "De Cardinalibus, et de donatione Constantini," 1584, fol. Moreri gives an account of a lawyer of Bergamo, who wrote on these subjects, and is evidently the same person. [2]

[1] Athenæum, vol. III.—Duppa's Subversion of the Papal Government, p. 131, edit. 1799. It is remarkable that none of the recently published French biographies take the least notice of Cardinal Albani.

[2] Dict. Historique.—Biographie Universelle.

ALBANO, or ALBANI (FRANCIS), a celebrated painter, born at Bologna, March 17, 1578. His father was a silk merchant, and intended to bring up his son to that business; but Albano having a strong inclination to painting, when his father died, devoted himself entirely to that art, though then but twelve years of age. He first studied under Denys Calvart; Guido Rheni being at the same time under this master, with whom Albano contracted a very great friendship. Calvart drew but one profile for Albano, and afterwards left him entirely to the care of Guido; under whom he made great improvement. He followed Guido to the school of the Caraccis, but a little after their friendship for each other began to cool; which was owing perhaps to the pride of Albano, who could not bear to see Guido surpass him, or to the jealousy of Guido at finding Albano make so swift a progress. They certainly endeavoured to eclipse one another; for when Guido had set up a beautiful altar-piece, Albano would oppose to it some fine picture of his: and yet they continued to speak of each other with the highest esteem. Albano, after having greatly improved himself under the Caraccis, went to Rome, where he continued many years, and married in that city; but his wife dying in childbed, at the earnest request of his relations, he returned to Bologna, where he entered again into the state of matrimony. His second wife (Doralice) was well descended, but had very little fortune; which he perfectly disregarded, so strongly was he captivated with her beauty and good sense. Besides the satisfaction of possessing an accomplished wife, he reaped likewise the advantage of having a most beautiful model; so that he had now no occasion for any other woman to sit to him for Venus, the Graces, Nymphs, and other deities, whom he took a particular delight in representing. His wife answered this purpose admirably well; for, besides her bloom of youth, and the beauty of her person, he discovered in her so much modesty, so many graces and perfections, so well adapted to painting, that it was impossible for him to find a more finished woman. She afterwards brought him several boys, all extremely beautiful and finely proportioned; and she and her children were the originals of his most agreeable and graceful compositions. It was from them too that the famous sculptors Flamand and Algardi modelled their little cupids.

Albano was well versed in some branches of polite lite-

nature; but, not understanding Latin, he endeavoured to supply this defect by carefully perusing the Italian translations of such books as could be serviceable to him in his profession. He excelled in all parts of painting, but was particularly admired for his small pieces; though he himself was much dissatisfied that his large pieces, many of which he painted for altars, were not equally applauded. He delighted much in drawing the fair sex, whom he has represented with wonderful beauty; but has been reckoned not so happy in his imitation of men. He sometimes represented divine stories, but his compositions on love subjects were most eagerly sought after. "He did not," says Malvasia, "feign Cupid heavy and sleeping, as Guido did, but represented him seated majestically on a throne; now directing the sportive exercises of the little Loves shooting at a heart fixed on a trunk of a tree; now presiding over their sprightly dances, round the marble monument of Flora crowned with a chaplet of blooming flowers; and now surveying the conquest of the little winged boys over the rural satyrs and fauns. If he represented a dead Adonis, he always introduced a band of loves, some of whom, viewing the wound, drew back in the utmost horror; while others, exasperated, broke to pieces their bows and arrows, as being no longer of use to them since Adonis was no more; and others, again, who, running behind the fierce wild boar, brandished their darts with an air of vengeance." Albano was of a happy temper and disposition; his paintings, says the same author, breathing nothing but content and joy; happy in a force of mind that conquered every uneasiness, his poetical pencil carried him through the most agreeable gardens to Paphos and Cytherea: those delightful scenes brought him over the lofty Parnassus to the delicious abodes of Apollo and the Muses.

Our countryman, sir Robert Strange, gives this character of Albano's paintings: "The pictures of Albano are exceedingly agreeable. His subjects are in general of the poetical kind. We may be almost sure of finding, in any picture of this master, beautiful figures of women and children, who seem as if they had been nourished by the Graces. This artist, bred in the school of the Carracci, could not fail being an agreeable painter; and if he was not always successful in expressing the stronger passions of the soul, he knew how to touch and flatter the senses,

by offering to his spectators the most pleasing and delightful images; where reigns with decency, an agreeable, and if I may be allowed the expression, even a voluptuous pleasure. What contributes to render his works inestimable, is a pencil whose freshness of colour and delicacy of touch is admirable: but he may be reprehended with overfinishing many of his pictures." This eminent artist engraved three of his pictures: "The Three Maries at the Sepulchre; A Holy Family, with Angels; and another Holy Family." Albani's pictures of the "Four Elements," formerly in the palace of the king of Sardinia, at Turin, and now in Paris, are of extraordinary beauty, and well preserved. The design is excellent, the draperies perfectly elegant, the colouring lovely, and the whole very correct. The composition is perhaps a little too dissipated, but that is a circumstance frequently observed in his works. His pictures were formerly in most of the palaces of Europe, but the greatest assemblage, we believe, is now at Paris. At Burghley house, are some fine tapestries from his designs; and there were probably some of his pictures in king Charles the First's collection, as that prince once invited him to England.

Albano died Oct. 4, 1660, and left a brother, JOHN BAPTIST ALBANO, who painted much in the style of his brother, but excelled principally in landscape.[1]

ALBATEGNI, an Arabic prince of Batan in Mesopotamia, was a celebrated astronomer, about the year 880, as appears by his observations. He is also called Muhammed ben Geber Albatani (Mahomet, the son of Geber) and Muhamedes Aractensis. He made astronomical observations at Antioch, and at Racah or Aracta, a town of Chaldea, which some authors call a town of Syria or of Mesopotamia. He is highly spoken of by Dr. Halley, as a man of great acuteness, and accuracy in making observations. Finding that the tables of Ptolemy were imperfect, he computed new ones, which were long used as the best among the Arabs: these were adapted to the meridian of Aracta or Racah. He composed in Arabic a work under the title of "The Science of the Stars," comprizing all parts of astronomy, according to his own observations and those of Ptolemy. The original of this, which has never

[1] Gen. Dict.—D'Argenville.—Pilkington's Dictionary.—Biog. Universelle.—Strange's Descriptive Catalogue.—Mem. of Literature, vol. i. p. 250.

been published, is in the library of the Vatican. It was translated into Latin by Plato of Tibur, and was published at Nuremberg in 1537, with some additions and demonstrations of Regiomontanus; and the same was reprinted at Bologna in 1645, with this author's notes. Dr. Halley detected many faults in these editions. (Philos. Trans. for 1693, No. 204.) In this work Albategni gives the motion of the sun's apogee since Ptolemy's time; as well as the motion of the stars, which he makes one degree in seventy years. He made the longitude of the first star of Aries to be 18° 2′; and the obliquity of the ecliptic 23° 35′; and upon his observations were founded the Alphonsine tables of the moon's motion.[1]

ALBEMARLE. See MONK.

ALBENAS (JOHN POLDO D'), a lawyer and antiquary, was born at Nismes, and not at Vivarais, as Castel asserts in his history of Languedoc. His family was noble, but more famous for the talents of Poldo, and his father James. He originally studied with a view to practice at the bar, but Nismes becoming, in 1552, the seat of the presidial court, he was appointed to the office of counsellor, which he held during life with much reputation, and employed his leisure hours in the cultivation of jurisprudence and polite literature. His first work was a French translation of St. Julian, archbishop of Toledo, on death, and a future state. This was followed by a translation, from the Latin of Æneas Sylvius (Pius II.) of a history of the Taborites of Bohemia; but his most curious work is his "History of Nismes," fol. 1557, illustrated with many curious views and monuments engraven in wood, and very singular specimens of the art at that time. D'Albenas was among the first who embraced the reformed religion, and contributed not a little to the extension of it. Before his death, in 1563, the greater part of the inhabitants of Nismes, and its neighbourhood, professed Calvinism.[2]

ALBERGATI (FABIO), a native of Bologna, flourished in the middle of the sixteenth century. He was the author of a work entitled "El Cardinale," Bologna, 1599, 4to. and of "Trattato del modi di ridurre a pace l'inimicitie private," Venice, 8vo, 1614; a subject which has been

[1] Hutton's Mathematical Dictionary.—Vossius de Scient. Math.—D'Herbelot Bibl. Orient.—Biog. Universelle. [2] Moreri.—Biog. Universelle.

treated by J. B. Olevano. In 1573, Zanetti published at Rome six volumes of Albergati's moral works.[1]

ALBERGOTTI (FRANCIS), an Italian lawyer, the son of Alberic Rosiati of Bergamo, one of the most learned men of his time, was born at Arezzo, near Florence, in the fourteenth century. He studied under the celebrated Baldi, and made a rapid progress in philosophy, law, history, &c. He afterwards became an advocate at Arezzo, but went to Florence in 1349. Here his learning, talents, and integrity, procured him one of those titles which were frequently bestowed at that time on men of celebrity. He was called *doctor solidæ veritatis.* By the republic of Florence he was entrusted to negociate several very important affairs, particularly with the Bolognese in 1558; and as the recompense of his services, he was ennobled. He died at Florence in 1376, leaving three sons; two eminent in the church, and one as a lawyer. His works are principally "Commentaries on the Digest," on "some books of the Civil Code," and consultations, much praised by Bartholi.—His father, mentioned above, wrote on the sixth book of the Decretals, a work much esteemed and often reprinted, and a Dictionary of Law, with other professional treatises.[2]

ALBERIC, a historian and monk of the Cistertian order, in the monastery of Trois-Fontaines, in the diocese of Chalons-sur-Marne, was born near that place, in the beginning of the thirteenth century. He is the author of a "Chronicle" containing the remarkable events from the creation to 1241. Leibnitz and Menckenius have printed it, the first in vol. II. of his "Accessiones Historicæ," Leipsic, 1698, 4to; and the second in vol. I. of "Scriptores rerum Germanicarum et Saxonic." ibid, 1728, fol. This chronicle, of which the imperial library at Paris possesses a more complete manuscript than those used by the above editors, is valued on account of the curious particulars it contains, although it is not very exact in chronological points, particularly in the very ancient periods. Alberic wrote also several poetical pieces, of which mention is made in father du Visch's "Bibl. ordin. Cisterc."[3]

ALBERIC, or ALBERT. See ALBERT of AIX.

[1] Dict. Historique.—Biog. Universelle. [2] Moreri.—Biog. Universelle.
[3] Cave, vol. II.—Fabricii Bibl. Lat. Med.—Biog. Universelle.

ALBERONI (JULIUS), an eminent Spanish statesman, and cardinal; was born May 15, 1664. His birth and early employments afforded no presage of his future ambition and fame. He was the son of a gardener near Parma, and when a boy, officiated as bell-ringer, and attended upon the parish church of his village. The rector, finding him a shrewd youth, taught him Latin. Alberoni afterwards took orders, and had a small living, on which he resided. While here, M. Campistron, a Frenchman, secretary to the duke of Vendome, who commanded Louis XIV's armies in Italy, was robbed, and stripped of his clothes and money, by some ruffians near Alberoni's village. Alberoni, hearing of his misfortune, took him into his house, furnished him with clothes, and gave him as much money as he could spare, for his travelling expences. Campistron, no less impressed with the strength of his understanding than with the warmth of his benevolence, took him to the head quarters, and presented him to his general, as a man to whom he had very great obligations.

M. de Vendome first employed him in discovering where the people in his neighbourhood had concealed their grain; an undertaking which rendered Alberoni's departure for Spain, with Vendome, as prudent as it turned out to be advantageous. By degrees he obtained the marshal's confidence, and ventured to propose the daughter of his sovereign, the duke of Parma, to him, as a fit match for the king of Spain. Alberoni's proposal was attended to, and the princess was demanded in marriage by that monarch, then Philip V. The duke of Parma consented with great readiness to a match that was to procure for his daughter the sovereignty of so great a kingdom as that of Spain. When every thing was settled, and immediately before the princess was to set out for her new dominions, the ministers of Spain had heard that she was a young woman of a haughty imperious temper, and extremely intriguing and ambitious. They therefore prevailed upon the king to write to the duke, requesting another of his daughters in marriage, to whose quiet disposition they could not possibly have any objections. The king did as he was desired, and sent his letter by a special messenger. Alberoni, who was then at Parma, hearing of this, and afraid that all his projects of ambition would come to nothing, unless the princess whom he recommended, and who of course would think herself highly obliged to him for her exalted situa-

tion, became queen of Spain, caused the messenger to be stopped at one day's journey from Parma, and gave him his choice, either to delay his coming to Parma for a day, or to be assassinated. He of course chose the first, and the princess set out upon her journey to Spain, and became queen.

Alberoni was now prime minister of Spain, a cardinal, and archbishop of Valentia; and exercised his ministry with the most complete despotism. One of his projects was, to dispossess the duke of Orleans of the regency of France, and to bestow it upon his own sovereign, as the oldest representative of the house of Bourbon: to place the pretender on the throne of England, and to add to Spain the kingdoms of Naples and Sicily. This project, however, was discovered by the regent; and one of the conditions he made with the king of Spain was, the banishment of Alberoni from his councils and his kingdom. With this he was obliged to comply, and the cardinal received orders to leave Madrid in twenty-four hours, and the kingdom of Spain in fifteen days. Alberoni, who took with him great wealth, had not proceeded far, when it was discovered that he was carrying out of the kingdom the celebrated will of Charles II. of Spain, which gave that kingdom to its then sovereign. Persons were immediately detached from Madrid, to wrest this serious and important document from him, which it was supposed he intended to take to the emperor of Germany, to ingratiate himself with him. With some violence they effected their purpose, and the cardinal proceeded on his journey to the frontiers of France, where he had the additional mortification of being received by an officer, sent by the regent to conduct him through that kingdom, as a state prisoner. Unembarrassed, however, by this circumstance, Alberoni wrote to the regent, to offer him his services against Spain, but his highness disdained to return any answer.

The cardinal's disgrace happened in 1720, and he retired to Parma for some time, till he was summoned by the pope to attend a consistory, in which his conduct was to be examined by some of the members of the sacred college, respecting a correspondence he was supposed to have kept up with the Grand Signior; and he was sentenced to be confined one year in the Jesuits college at Rome. After this, he returned to Parma, near which city he founded, at a very great expence, an establishment for the instruction

of young men destined for the priesthood. In the disastrous campaign of 1746, the buildings of this academy were destroyed by the three armies that were in the neighbourhood: and as the cardinal was not supposed to have been over delicate in procuring the means by which his establishment was to have been supported, his countrymen did not appear to express much dissatisfaction at the demolition of it. He soon after this went to Rome, and was made legate of Romana by pope Clement XII. He died at Rome in 1752, at the age of 87 years, having preserved entire to the last, the powers of his mind and of his body. In the account given of his old age, by the editor of the Dictionnaire Historique, he is said to have been very chatty in conversation, and talked in so lively and so agreeable a manner, that it made even the very curious facts he had to tell more interesting to those who heard them. His stories were interlarded with French, Spanish, or Italian, as the circumstances required. He was continually applying some maxim of Tacitus, in Latin, to corroborate his own observations, or to support those of others. His general topics of conversation were, the campaigns in which he attended M. de Vendome, his ministry in Spain, or the common political events of the day. He was rather impatient of contradiction, and expected that in argument or in narration the company should defer to him.

Our own history shews, that his spirit was always very high, and his temper very violent. During the time that he was prime minister of Spain, colonel Stanhope, afterwards lord Harrington, the English envoy, carried him a list of the ships of his country that were then before Barcelona, and would act against it, if he persisted in his endeavours to embroil the peace of Europe, by arming the Porte against the Emperor, and by making the Czar and the king of Sweden go to war with England, in order to establish the Pretender upon the English throne. Alberoni snatched the paper which contained the numbers out of the envoy's hands, and, according to the continuator of Rapin's history, threw it on the ground with much passion. Mr. Seward, from whose "Anecdotes of distinguished Persons" we have taken the principal part of this article, says, that he tore it in a thousand pieces. Col. Stanhope, nothing abashed, went on coolly with the thread of his conversation, which may be seen in the continuation of Rapin. That Alberoni wrote with the same spirit he acted, is

evinced by three letters of his to lord Melcombe, which Mr. Seward has published.

From the same authority, we shall conclude this article with two anecdotes, which, although different in their kind, are highly characteristic of the humorous pride and turbulent spirit of this statesman. When the marshal de Maillebois commanded the French troops at Parma, in 1746, Alberoni waited upon him concerning some business, but was refused admittance to him by his secretary, who told him the marshal was engaged in some affairs of importance, and could not see him. "Mon ami," replied the cardinal, very indignantly, and opening the door of the marshal's apartment at the same time, "sachez que M. de Vendome me recevoit sur la chaise percée."

When he was legate of Romagna, and at the age of seventy, he endeavoured to bring the little republic of San Marino, which was near his government, under the dominion of the pope. He had intrigued so successfully with some of the principal inhabitants, that the day was fixed on which these republicans were to swear allegiance to the sovereign under whose protection they had put themselves. On the day appointed, Alberoni rode up to the mountain with his suite, and was received at the door of the principal church by the priests and the chief inhabitants of the place, and conducted to his seat under a canopy, to hear high mass and Te Deum sung (a ceremony usual in all Catholic countries upon similar occasions). Unluckily, however, for him, the mass began, as probably is usual in that republic, with the word, LIBERTAS (liberty). This word had such an effect upon the minds of the hearers, who began then, for the first time perhaps, to recollect that they were about to lose the thing itself, that they fell upon the cardinal and his attendants, drove them out of the church, and made them descend the very steep mountain of San Marino with great rapidity; and the popes ever after left the inhabitants of San Marino to their old form of government. This singular event took place in the year 1740, and was communicated to Mr. Seward by general Paoli. A *bon mot* of Benedict XIV. on the occasion was current in every mouth. "Alberoni is like a glutton, who, after having eaten a large salmon, cannot help casting a wistful eye at a minnow." The "Testament Politique" of cardinal Alberoni, collected from his memoirs and letters, was published at Lausanne in 1753, but is a compilation of no

authority, and was written by Maubert de Gouvest. His life, to the year 1719, was published by John Rousset, translated from the Spanish into French, and in the same year was translated into English, and published in London.

M. Beauchamp, his latest biographer, observes, that it has been said he was rather an intriguer than a politician; that he was as ambitious as Richelieu, and as supple as Mazarine, but had less forecast and less depth than either. Such is the character, adds M. Beauchamp, which most French writers have given of Alberoni, either from judging of events after they happened, or from prejudice against him, because he showed himself the enemy of France. But if we reflect, that within a very few years Alberoni retrieved a considerable part of the ancient glory of the Spanish monarchy; that in midst of his complicated and extensive designs, his genius, which comprehended every branch of public administration, established regulations favourable to agriculture, arts, and commerce; that he neglected no endeavours which might inspire the Spaniards with a love of industry, while he prompted them to display their ancient valour; and if we lastly consider, that the failure of his projects was owing to the indiscretion of his agents, it may probably appear, that he wanted nothing to place him in a rank with Ximenes or Richelieu, but that success which justifies every thing, and which oftener depends on chance than on genius.[1]

ALBERT, or ALBERIC, canon and guardian of the church of Aix in Provence, his country, and where he died, about the year 1120, in his sixtieth year, is the author of a "History of the First Crusade," from the year 1095 to 1120, the second year of the reign of Baldwin II. king of Jerusalem. Albert was not a witness of the exploits he records, but appears to have had recourse to the best information for his facts. Like most of his contemporaries, however, he abounds in the marvellous, and often disfigures the names of persons and places. Rhener Reinech printed this work, for the first time, in 1584, at Helmstadt, 2 vols. 4to, under the title of "Chronicon Hierosolimitanum," with notes by the editor, and by Matthew Dresser; and Bougar reprinted it in the first volume of his "Gesta Dei per Francos." Some late compilers of biography have di-

[1] Seward's Anecdotes, vol. III.—Dictionnaire Historique.—Rapin's History, vol. V. fol.—Biographie Universelle.—Moreri.

vided Albert into two persons, Albert and Alberic, both of whom wrote the above chronicle; but Albert went to the crusade, and Alberic staid at home.[1]

ALBERT (ERASMUS), a Lutheran divine, born, according to some, in Weteraw, or, according to others, at a small village near Francfort on the Main, studied divinity at Wittemberg, and became one of the most zealous adherents of Luther, who had a great friendship for him. He was for some time preacher to Joachim II. elector of Brandenburgh, but on a dispute respecting the revenues of the clergy, he lost that situation, and travelled into various places, maintaining the doctrines of the reformation. In 1548 he was a preacher at Magdeburgh; but the *Interim*, proposed by Charles V. and fatal to so many of the Protestant clergy, obliged him to leave that place, and reside in a private station at Hamburgh. He was afterwards appointed superintendant-general of New Brandenburgh, in Mecklenburgh, where he died May 1, 1553. He collected from the book, written by Albizzi (See ALBIZZI), of the conformities of St. Francis with Jesus Christ, the most remarkable absurdities and follies, and published them under the title of the "Alcoran of the Cordeliers." He printed this collection in German, in the year 1531, without name of place or printer; and again in Latin at Wittemberg, in 1542—4, and called the Alcoran, because the Franciscans of his time paid as much veneration to the conformities as the Turks do to their alcoran. Luther honoured the compilation of his disciple with a preface. Conrad Baudius augmented it with a second book, translated it into French, and published it in 1556, one vol. 12mo; afterwards at Geneva, in 1560, in 2 vols. 12mo. The last edition of this satirical work is that of Amsterdam in 1734, in 3 vols. 12mo, with copper-plates. There is also of this Albert, "Judicium de Spongia Erasmi, Roterodami;" and several other pieces in Latin and German, particularly a collection of forty-nine fables, called "The book of Wisdom and Virtue," Francfort, 1579, 8vo, in German verse. His satirical turn pervades all his writings.[2]

ALBERT (LOUIS JOSEPH D'), grandson of the constable de Luynes, was the ninth child of Louis-Charles, duke de Luynes, grand almoner of France. He was born in 1672;

[1] Vossius de Hist. Lat.—Cave, vol. II. p. 206.—Moreri.—Biog. Universelle.—Saxii Onomasticon.

[2] Dict. Hist.—Biog. Universelle.

and had in his youth the title of the chevalier d'Albert. In 1688, he served as a volunteer at the siege of Philipsburgh; in 1690 he was twice wounded in the battle of Fleurus; and in 1693, commanded the Dauphin regiment of dragoons at Steinkirk, where he was again wounded. In 1703, he accompanied marshal Villars into Bavaria, where the elector promoted him to the rank of lieutenant-general. He was then known by the title of count d'Albert, and was successively chamberlain, master of the horse, minister, and colonel of the Bavarian guards. The elector having arrived at the throne in 1742, by the royal title of Charles VII. appointed count d'Albert field marshal, and sent him to France as ambassador extraordinary. The same year the emperor created him a prince of the holy Roman empire, by the title of prince of Grimberghen, taken from the rich domains he acquired by marrying a princess of Berghes. He died Nov. 10, 1758, aged eighty-seven. Amidst all his campaigns and political engagements, he cultivated a taste for literature. His works are "Le Songe d'Alcibiade," a supposed translation from the Greek, Paris, 1735, 12mo, reprinted with "Timandre instruit par son genie," and other pieces, published at Amsterdam, 1759, 12mo, under the title "Recueil de differentes pieces de litterature."[1]

ALBERT (DE STADE), an abbé of the cloister of St. Mary at Stade, in the thirteenth century, and supposed to be an Italian by those writers who have mistaken him for Albert of Pisa. The monks of Stade living in great disorder, their abbé went to Rome, and obtained a bull against them; but this not producing any good effect, he joined the order of the Franciscans. He wrote in Latin, a "Chronicle," from the creation to the year 1256, to which Andre Hoier added a supplement, bringing it down to the year 1316. It was published at Helmstadt, in 1587, 4to, by Reiner Reineck, with notes.[2]

ALBERT (OF STRASBURGH), sometimes called Argentinensis, lived in the fourteenth century, and wrote a history, or chronicle, from the time of the emperor Rodolphus I. to that of Charles IV. or from the year 1270 to 1378. Cuspinian quotes him often, and has given a fragment of the work; and Ursticius has published the whole in his

[1] Dict. Hist.—Biog. Universelle.
[2] Biog. Universelle.—Vossius de Hist. Lat.—Cave, vol. II.—Fab. Bibl. Lat. Med.

collection of German historians. There is usually joined to it, the fragment of a chronicle, from the year 631 to 1267. His other works are enumerated in Du Pin's Bibliotheque for the fourteenth century.[1]

ALBERTANO (OF BRESCIA) lived in the thirteenth century, in the reign of the emperor Frederic II. While he was judge and governor of Gavardo, he was taken prisoner, and in confinement wrote a treatise, entitled "De dilectione Dei et proximi, de formula vitæ honestæ." He afterwards wrote two others, "De consolatione et consilio," and "De doctrina loquendi et tacendi." Bastian de Rossi, called in the academy of De la Crusca l'Inferiguo, published an Italian edition, compared with several manuscripts, under the title of "Trattati di Albertano, &c." Florence, 1610, 4to, a very rare book. There was a second edition, finely printed, at Mantua, 1732, 4to.[2]

ALBERTET, a mathematician and poet, of the thirteenth century, was a gentleman of Provence, and born in the environs of Gap, from which circumstance he was surnamed Gapençois. He resided a long time at Sisteron, where he died. Others writers say, that he was of Tarascon, of the family of Malespine; but perhaps he only lived in the latter of these towns. He was equally devoted to polite literature and to the fair sex, and composed several poems in honour of his platonic mistress, the marchioness of Malespine, who was the most accomplished lady of Provence in that age. He wrote also some treatises on mathematical subjects. It is said that he died of grief, and that he delivered his poems to a friend, in order to be presented to his favourite marchioness; but this friend sold them to Faber d'Uzes, a lyric poet, who published them as his own. When the fraud was discovered, d'Uzes was seized, and underwent the punishment of whipping for his plagiarism, agreeably to the law established by the emperors against that crime, but which, unfortunately for authors, has been repealed in all countries.[3]

ALBERTI-ARISTOTILE, otherwise called Ridolfo Fioraventi, a celebrated mechanic, born at Bologna, lived in the 15th century. Astonishing performances are ascribed to this artist. In 1455 he transported, at Bologna, the campanile of St. Mary del Tempis, with all its bells,

[1] Vossius de Hist. Lat.—Moreri.
[2] Biographie Universelle.—Haym's Biblioteca Italiana, vol. III.
[3] Gen. Dict.—Biog. Universelle.

to the distance of 35 paces. In the town of Cento he righted that of the church of St. Blaise, which was got five feet and a half out of its perpendicular. Being invited to Hungary, he rebuilt several bridges on the Danube, and constructed many other works, with which the reigning sovereign was so highly satisfied, that he created him a chevalier, and allowed him to coin money with the impress of his own bust. He was likewise employed by Ivan Vassillievitch, grand duke of Russia, in the construction of several churches.[1]

ALBERTI (CHERUBINO, BORGHEGIANO), a painter of some distinction, but whose reputation is chiefly established by his engravings, was born in 1552 at Borgo S. Sepolchro, from which he derived one of his names. From his father, Michele Alberti, he learned the first rudiments of historical painting, in which art he made very considerable progress. His greatest works are in fresco at Rome; and he also painted in oil, and combined some thought with much practice. From whose instructions he became an engraver is uncertain, but his best style of execution seems evidently to have been founded on the prints of C. Cort and Agostino Caracci, though in his friezes and other slighter plates, he owed much to the works of Francesco Villemena. The engravings of Alberti are never very highly finished, or powerful in effect. The lights are scattered and left untinted, as well upon the distances, as upon the principal figures of the fore-ground, which destroys the harmony, and prevents the proper gradation of the objects. The drawing of the naked parts of the figure, in the works of this artist, is rarely incorrect; the extremities are well marked, and the characters of the heads generally very expressive: but his draperies are apt to be rather stiff and hard. His prints may be considered as very extraordinary efforts of a great genius, whilst the art was as yet at some considerable distance from perfection. The number of plates, great and small, engraved by this artist, amounts to nearly one hundred and eighty, of which seventy-five are from his own compositions, the rest from Michael Angelo Buonaroti, Raphael, Polidoro, Andrea del Sarto, &c. The "Miracle of St. Philip Benizzo" is one of the most excellent. Alberti died in 1615.[2]

ALBERTI (GIOVANNI), brother of the above, was born near Florence in 1558, and received his early instruction

[1] Biog. Universelle.—Dict. Hist. [2] Strutt and Pilkington's Dictionaries.

from his father, but afterwards went to Rome, where he studied geometry, and also the works of Buonaroti, and other great masters. He devoted his principal attention to perspective, in which branch he arrived at eminence, and gave a demonstrative proof of his great abilities in one of the pope's palaces, having painted a design in that style which procured him much fame. The chief nobility at Rome were solicitous to employ him, and he worked in many of the chapels and convents with general approbation, for he recommended himself to all persons of taste by the elegance of his composition, the firmness and delicacy of his pencil, the grandeur of his thoughts, the judicious distribution of the parts, and by the spirit visible throughout the whole.[1]

ALBERTI (GEORGE WILLIAM), a preacher at Tundern in Hanover, was born in 1725, and having finished his education, spent some years in England, where, after he had acquired the language, he wrote "Thoughts on Hume's Essays on Natural Religion," and on this occasion disguised himself under the name of Alethophilus Gottingensis. On his return to Germany, he published "Letters on the state of Religion and the Sciences in Great Britain," Hanover, 1752—54, and "An Essay on the religion, worship, manners and customs of the Quakers," 1750. He died in 1758.[2]

ALBERTI (JOHN), a German lawyer of the 16th century, born at Widmanstadt, deeply learned in the Oriental languages, gave an abridgment of the Koran, with critical notes, 1543, 4to; a work which procured him the title of chancellor of Austria, and chevalier of St. James. He published in 4to, in 1556, a New Testament in Syriac, from the manuscript used by the Jacobites, at the expence of the emperor Ferdinand I. It contains neither the second epistle of Peter, nor the second and third of John, nor that of Jude, nor the Apocalypse. Only 1000 copies were printed, of which five hundred remained in Germany, and the rest were sent to the Levant. It is impossible for any thing to be more elegant, or better proportioned, says pere Simon, than the characters of this edition. Some copies have the date of 1562. He also composed a Syriac grammar, to which is prefixed a very curious preface. He died in 1559.[3]

[1] Pilkington's Dict. [2] Biog. Universelle.
[3] Moreri.—Biog. Universelle.

ALBERTI (JOHN), professor of Divinity in the university of Leyden, was born 1698, at Asse in Holland. After the example of Elsner, Raphelius, and the celebrated Lambert Bos, who had been his tutors at the university of Franeker, and of some other divines who have been called sacred philologians, he collected from prophane authors all the parallel passages in favour of the Greek phrases in the New Testament, with a view to defend the style of the evangelists and apostles against those critics who maintain that it is barbarous and full of Hebraisms. The result of his labours he published in 1725, under the title of "Observationes Philologicæ in sacros Novi Fœderis libros," 8vo, Leyden; and encouraged by the reputation he derived from this work, he next published "Periculum criticum in quo loca quædam cum V. ac N. T. tum Hesychii et aliorum, illustrantur, vindicantur, emendantur," Leyden, 1727, 8vo. In this he displayed an uncommon acquaintance with the Greek lexicographers and grammarians, and some years after conceived a design of a new edition of Hesychius. While making collections for this undertaking, Fabricius sent him an unpublished glossary of the words of the New Testament, which he thought worthy of publication by itself, with a comment and some critical pieces. It appeared accordingly in 1735, under the title "Glossarium Græcum in sacros N. T. libros. Accedunt miscellanea critica in glossas nomicas, Suidam, Hesychium, et index auctorum ex Photii lexico inedito," Leyden, 8vo. Ten years after, in 1746, the first volume of his edition of Hesychius made its appearance, and fully gratified the expectations of the learned world. He had arrived at the letter K in the second volume, when he was attacked by the cholic of Poitou, and although restored in some measure by the waters of Aix-la-Chapelle, he was obliged to desist from his labours for about three years. He then resumed them, but the manuscript was left unfinished at his death, which was occasioned by the erysipelas, Aug. 13, 1762. The Hesychius was afterwards completed by Rhunkenius, Leyden, 1766. This is the best edition, and is thought by some critics to be one of the best edited books the learned world can boast. [1]

ALBERTI (LEANDER), a dominican and provincial of his order, was born at Bologna in 1479, and died in 1552.

[1] Biog. Universelle.—Rhunkenius Pref. Vol. II. of Lexicon.—Bibliographical Dictionary.—Saxii Onomasticon.

He wrote in Italian, 1. "Historie di Bologna, deca prima, e libro primo deca secunda sino all' anno 1253," Bologna, 1541, 4to. The second and third books were not published until long after his death, by F. Lucio Caccianemici, who added two supplements, 1590 and 1591, 4to. 2. "Cronica delle principali Famiglie Bolognesi, &c." Vincenza, 1592, 4to. 3. "Descrizione di tutta l'Italia," printed at Bologna in his life-time, fol. 1550, and reprinted, Venice, 1551 and 1553, 1561, 1581, and 1588. This work, so often published, is replete with curious facts, but the author has shewn less judgment in adopting the fables of Annius of Viterbo. 4. In Latin, "De Viris illustribus ordinis prædicatorum, libri sex in unum congesti," Bologna, 1517, fol. 5. "Diatriba de incrementis Domini Venetæ," and "De claris viris reipublicæ Venetæ," which are printed in Contarini's Venetian Republic, ed. 2, Leiden, 1628. [1]

ALBERTI (Leon Baptista), an eminent Italian artist, and one of the earliest scholars that appeared in the revival of letters, was of a noble and very ancient family at Florence, but was born at Venice in the end of the fourteenth, or beginning of the fifteenth century. Various authors have given 1398, 1400, and 1404, as the date of his birth. In his youth he was remarkable for his agility, strength, and skill in bodily exercises, and an unquenchable thirst of knowledge possessed him from his earliest years. In the learned languages he made a speedy and uncommon proficiency. At the age of twenty, he first distinguished himself by his Latin comedy entitled "Philodoxius," copies of which he distributed among his friends, as the work of Lepidus, an ancient poet. The literati were completely deceived, and bestowed the highest applauses on a piece which they conceived to be a precious remnant of antiquity. It was written by him during the confinement of sickness, occasioned by too close an application to study, and appeared first about the year 1425, when the rage for ancient manuscripts was at its height, and Lepidus for a while took his rank with Plautus and Terence. Even in the following century, the younger Aldus Manutius having met with it in manuscript, and alike ignorant of its former appearance, and the purpose it was intended to serve, printed it at Lucca, 1588, as a precious remnant of antiquity.

[1] Moreri.—Biog. Universelle.—Vossius de Hist. Lat.—Chaufepie.—Haym, Bibl. Italian. vol. I.

Alberti took orders afterwards in order to have leisure to prosecute his studies. In 1447 he was a canon of the metropolitan church of Florence, and abbé of St. Savino, or of St. Ermete of Pisa. Although he became known to the world as a scholar, a painter, a sculptor, and an architect, it is to his works of architecture that he owes his principal fame. He may be regarded as one of the restorers of that art, of which he understood both the theory and practice, and which he improved by his labours as well as his writings. Succeeding to Brunelleschi, he introduced more graceful forms in the art; but some consider him notwithstanding as inferior to that celebrated architect. Alberti studied very carefully the remains of ancient architecture, which he measured himself at Rome and other parts of Italy, and has left many excellent specimens of his talents. At Florence, he completed the Pitti palace, and built that of Ruccellai, and the chapel of the same family in the church of St. Pancras; the facade of the church of Santa Maria Novella, and the choir of the church of Nunziata. Being invited to Rome by Nicholas V. he was employed on the aqueduct of l'Aqua Vergine, and to raise the fountain of Trevi; but this having since been reconstructed by Clement XII. from the designs of Nicholas Salvi, no traces of Alberti's work remain. At Mantua, he constructed several buildings, by order of Louis of Gonzaga, of which the most distinguished are the churches of St. Sebastian, and that of St. Andrew: the latter, from the grandeur and beauty of its proportions, is esteemed a model for ecclesiastical structures. But his principal work is generally acknowledged to be the church of St. Francis at Rimini.

As a writer, Alberti was not less esteemed. He was well acquainted with philosophy, mathematics, antiquities, and poetry, and enjoyed the intimacy of Lorenzo de Medici. On one occasion this Mæcenas of his age, with a view to pass the sultry season more agreeably, assembled some of the most eminent literary men in the grove of Camaldoli, amongst whom were Marsilio Ficino, Donato Acciajuoli, Alamanno Rinuccini, Christoforo Landino, and our Alberti. The subjects of their conversations, in which Alberti took a distinguished part, were published by Landino, in his "Disputationes Camaldulenses," and a short sketch has been given by Mr. Roscoe in his life of Lorenzo.

Among the moral works of Alberti, written in Latin, are,

1. his dialogue, entitled, "Momus, de Principe," of which there were two editions at Rome in 1520. 2. "Trivia, sive de causis senatoriis, &c." Basil, 1538, 4to. Cosimo Bartoli, who translated into Italian most of the works of Alberti, has made the fifth and sixth books of the Momus from his treatise "De Jure," or On the administration of justice. He composed an hundred "Fables," or Apologues, and a poem, entitled "Hecatomphile," on the art of love, which was translated by Bartoli into Italian, 1568, and into French in 1534 and 1584. There are extant many other writings by Alberti on philosophy, mathematics, perspective, and antiquities. He also wrote some Italian poems, in which he wished to introduce the Latin rythm, but in this he has not been successful. His writings, however, on the arts, are in highest estimation. He wrote a treatise on sculpture, and another on painting "De Pictura, prestantissima et nunquam satis laudata arte, &c." Basil, 1540; printed likewise at Leyden by the Elzevirs, in 1649. The work from which he derives most reputation is his treatise on architecture, "De re ædificatoria," in ten books, which was not published until after his death, in 1485, by his brother Bernard. It was translated into Italian by Peter Lauro, Venice, 1549, and in 1550 by Bartoli, with wood-cuts. A beautiful edition was also published in London, 1726, 3 vols. fol. by James Leoni, in Italian and English, with fine copper-plates. The last edition, that of Bologna, 1782, fol. contains the treatise before mentioned. Alberti died probably in 1485, or as Tiraboschi thinks, in 1472; and was buried in his family-vault in the church of St. Croix. He was indefatigable in study and business; in his temper amiable and conciliating, and extremely liberal to the merits of other artists. Politian, in the dedication of his work on architecture to Lorenzo de Medici, bestows the highest encomiums on him, and attributes to him the discovery of a great variety of curious mechanical inventions; and Vasari gives him the invention of the camera obscura; but it is more certain that we owe to him the optical machine for exhibiting drawings so as to imitate nature. [1]

ALBERTI (MICHAEL), a very eminent German physician and one of the ablest scholars, and supporters of the opinions

[1] Life prefixed to Leoni's Architecture.—Life by Vasari.—Biog. Universelle.—Roscoe's Lorenzo de Medici.—Gresswell's Memoirs of Politianus, &c.—Haym Bibl. Ital.

of Stahl, was born at Nuremberg, Nov. 13, 1682. He became professor of medicine at Hall, and an author of great celebrity. The object of the principal part of his works is to oppose the system of the mechanicians, and to establish that of Stahl; and although he may not be completely successful in this, it is generally agreed that his works contributed to throw great light on the sound practice of physic. Haller has given a copious list of his works, as well as of the disputations he maintained. Those which have contributed most to his fame, are, 1. "Introductio in universam medicinam," 3 vols. 4to, Hall, 1718, 1719, 1721. In this he maintains the power of nature in the cure of diseases, and the danger of interfering with her operations. 2. "Systema Jurisprudentiæ Medicæ," 1725—47, 6 vols. 4to, a work which embraces every possible case in which the opinion of the physician may be necessary in the decisions of law. 3. "Specimen medicæ Theologicæ," Hall, 1726, 8vo. 4. "Tentamen lexici medici realis," 2 vols. 4to, 1727—1731, ibid. 5. "De Sectarum in medicina noxia instauratione," 1730, 4to. 6. "Commentatio ad constitutionem criminalem Caroli V." 1739, 4to. In most of these works the subjects are treated in a philosophical as well as practical manner.—Alberti died at Hall, 1757, aged seventy-four.[1]

ALBERTI (Solomon), the pupil of Jerome Fabricius at Padua, was born at Nuremberg, in 1540, and became professor of medicine at Wittemberg. He may be joined with Vesalius, Eustachius, and others who founded the new school of anatomy, and himself made several important discoveries in the structure of the ear, the eye, &c. His "Historia plerarumque humani corporis partium membratim scripta," Wittemberg, 1583, 8vo, and his "Tres Orationes," Norimberg, 1585, 8vo, are still in considerable estimation, on account of the many excellent observations they contain on questions of physiology and the materia medica. He died at Dresden in 1600.[2]

ALBERTI (Valentine), professor of divinity at Leipsic, was born in 1635, at Lehna in Silesia, and died at Leipsic in 1697. He wrote a great many controversial treatises against Puffendorf, Thomasius, the Cartesians, Cocceians, and the adversaries of the Augsburgh commu-

[1] Haller Bibl. Med. Pract.—Manget Bibl.—Biog. Universelle.
[2] Haller Bibl. Med. Pract.—Manget.—Biographie Universelle.—Dict. Historique.

nion, especially Bossuet and count Leopold de Collonitsch, bishop of Wienerisch-Neustadt. Alberti attacked also the orthodoxy of the pious Spener, the Fenelon of the Lutheran church, but who has been censured for his leaning too much to the pietists and mystics. Among his writings, which have been most favourably received and frequently reprinted, we may notice his "Compendium Juris naturæ," against Puffendorff, and his "Interesse præcipuarum religionum Christian." He also wrote two curious dissertations, "De fide hæreticis servanda," Leipsic, 1662, 4to. Adelung, who has given a list of his works, says that his German poems are not bad, if we consider the imperfections of that language, and the false taste which prevailed in his time.[1]

ALBERTI DI VILLANOVA (FRANCIS D'), author of the best French and Italian, and Italian and French Dictionary we have, was born at Nice, 1737. The success of the first three editions of this work encouraged him to publish a fourth, enlarged and corrected, Marseilles, 1796, 2 vols. 4to. His "Dizionario universale critico enciclopedico della lingua Italiana," printed at Lucca, 1797, is much esteemed, and to foreigners may supply the place of the dictionary de la Crusca. Alberti was employed on a new edition, when he died at Lucca in 1800. The abbé Francis Federighi, his assistant in the work, was requested to complete it, and it was accordingly published in 1803, Lucca, 6 vols. 4to.[2]

ALBERTINI (FRANCIS), an ecclesiastic of Florence, and an able antiquary, flourished in the beginning of the sixteenth century. He published, 1. "De mirabilibus novæ et veteris urbis Romæ," a work divided into three books, and dedicated to pope Julius II. Rome, 1505, 4to; reprinted 1510, 1515, 1519, and 1520; and although more able works have been published on the same subject since, this of Albertini still enjoys its reputation. 2. "Tractatus brevis de laudibus Florentiæ et Saonæ," written in 1509, and added to the third edition of the preceding. 3. In Italian, "Memoriale di molte Statue, e Picture sono nell' inclita Cipta di Florentia per mano di Sculptori, et Pictori excellenti moderni, ed antiqui." Florence, 1510, 4to.[3]

ALBERTINI MUSSATUS. See MUSSATUS.

[1] Biographie Universelle. [2] Ibid.—Dict. Historique.
[3] Biographie Universelle.—Saxii Onomasticon.

ALBERTINI (PAUL), a celebrated divine and politician of Venice, was born there in 1430, and at the age of ten, entered into the religious order of the Servites, where he made profession for six years. He afterwards taught philosophy, and became a popular preacher, and his zeal and talents pointed him out as the proper person to succeed to the vacant bishopric of Torcello, which, however, was given to another. The republic of Venice employed him in many affairs of state, and even sent him as ambassador to Turkey. He died in the prime of life in 1475, when his reputation was such, that a medal was struck in honour of his memory. He left, according to Sansovino, several works in Latin, on the knowledge of God, the history of the Servites, and other theological subjects, and an explanation of some passages in Dante. Possevin, in his "Sacred Apparatus," improperly attributes the two first-mentioned works to Paul Nicoletti.[1]

ALBERTUS MAGNUS, called also ALBERTUS TEUTONICUS, FRATER ALBERTUS DE COLONIA, ALBERTUS RATISBONENSIS, and ALBERTUS GROTUS, of the family of the counts of Bollstædt, was born, according to some, in 1193, and according to others, in 1205, at Lavingen in Suabia. It has been supposed that the epithet of *Great*, which was certainly conferred upon him by his contemporaries, in whose eyes he appeared a prodigy of learning and genius, was the family name *Groot*, but none of the counts of Bollstædt ever bore such a name. He received his early education at Pavia, where he surpassed all his schoolfellows, and that every circumstance belonging to him might have an air of miracle, it is said that he owed his rapid progress to a vision in which the holy Virgin appeared to him, and promised that he should be one of the greatest luminaries of the church. By the advice of one of his masters, the celebrated dominican Jordanus, he resolved to enter into that order in 1221. After having for some time taught the scholars of the society, he went to Paris, and gave lectures on Aristotle with great applause. As the Aristotelian philosophy had been just before forbidden by a papal bull, some of the biographers of Albertus have questioned his lecturing on the subject at Paris; but the fact is recorded by all the ancient writers on his history, and it is even probable that he was the means of having the bull rescinded,

[1] Biographie Universelle.—Dict. Historique.

as he was permitted publicly to comment on Aristotle's physics. In 1254, his reputation was such among the Dominicans, that he was raised to the dignity of provincial in Germany. In this character he took up his residence at Cologn, a city at that time preferable to most others for a man so addicted to study, and for which he entertained so strong a predilection, that neither the invitation of pope Alexander IV. to come to Rome, nor his promotion to the bishopric of Ratisbon, in 1260, were inducements sufficient to draw him from Cologn for any considerable time. It was at Cologn probably, that he is said to have constructed an automaton, capable of moving and speaking, which his disciple, the celebrated Thomas Aquinas, broke in pieces, from a notion that it was an agent of the devil. This city is likewise said to have been the site of another of his miracles, that of raising flowers in winter to please William, count of Holland. Such tricks, or such reports of his ingenuity, procured him the reputation of a magician, in an age in which he probably had attained only a superior knowledge of mechanics. What he really did, or how far he was indebted to the arts of deception, in these and other performances, it is difficult to determine; but we know that the most common tricks, which now would only make a company of illiterate villagers stare, were then sufficient to astonish a whole nation.

In 1274, after he had preached the crusades in Germany and Bohemia, by order of the pope, he assisted at a general council held at Lyons, and returned thence to his favourite residence at Cologn, where he died in 1280, leaving a greater number of works than any philosopher before his time had ever written. Peter Jammi, a dominican, collected as many as he could procure, and published them in 1651, Lyons, 21 vols. fol. We have nowhere a complete catalogue of his works. The largest is in the first volume of the "Scriptores ordinis Prædicatorum," by Quetif and Echard, and extends to twelve folio pages. Many pieces which have been erroneously attributed to him, have no doubt swelled this catalogue, but when these are deducted, enough remains to prove the vast fertility of his pen. In the greater part of his works he is merely a commentator on Aristotle, and a compiler from the Arabian writers, yet he every where introduces original discussions and observations, some of which may yet be thought judicious. He treats on philosophy in all its branches, and al-

though he does not erect a system of his own, a very complete body of the Aristotelian doctrines may be found in his writings, which of late have been studied and analysed by Brucker, in his "History of Philosophy;" by Buhle in his "Lehrbuch der Gesch. der Philosophie," vol. V.; and especially by Tiedman, who gives a very luminous and complete analysis of Albert's system, in his "History of Speculative Philosophy," vol. VI. Albert was a very bad Greek scholar, and read Aristotle, &c. only in the Latin translations, but he was better acquainted with the Arabian writers and rabbis. In divinity, Peter Lombard was his guide and model. His wish was to reconcile the Nominalists with the Realists, but he had not the good fortune to please either. His treatises on speculative science are written in the abstract and subtle manner of the age, but those on natural subjects contain some gems, which would perhaps, even in the present age, repay the trouble of searching for them. It is remarked by Brucker, that the second age of the scholastic philosophy, in which Aristotelian metaphysics, obscured by passing through the Arabian channel, were applied with wonderful subtlety to the elucidation of Christian doctrine, began with Albert and ended with Durand.[1]

ALBI (HENRY), a native of Bolene in the comtat Venaissin, was born in 1590, and entered the order of the Jesuits at the age of sixteen. After having taught the languages for seven years, he studied divinity, which he afterwards taught, with philosophy, for twelve years, and was successively rector of the colleges of Avignon, Arles, Grenoble, and Lyons. He died at Arles, October 6, 1659. He wrote, 1. "Eloges historiques des Cardinaux Francais et etrangers, mis en parallele," Paris, 1644, 4to, a superficial work, of which father Le Long mentions an edition in 1653, with the additional lives of the cardinals de Berulle, Richelieu, and Rochefoucault. 2. "L'Anti-Theophile paroissial," Lyons, 1649, 12mo. Bonaventure Bassee, a capuchin, had published at Antwerp, in 1635, his "Theophilus Parochialis," and Benoit Puys, the curate of St. Nizier at Lyons, gave a translation of it in 1649, in which he professed to have undertaken this labour as an answer to those who declaimed against performing and attending mass in parishes; and when Albi's Anti-Theophile appeared, an-

[1] Gen. Dict. Bayle.—Biographie Universelle.—Moreri.—Brucker.—The most valuable references are in Saxii Onomasticon.

swered him in a work entitled "Reponse Chretienne." On this Albi wrote, 3. "Apologie pour l'Anti-Theophile paroissial," Lyons, 1649, under the feigned name of Paul de Cabiac. The following year these two adversaries became reconciled. 4. A translation from the Latin of father Alexander of Rhodes, of the "History of Tunquin, and the progress of the Gospel there from 1627 to 1646," Lyons, 1651, 4to, a very curious work, but heavy in point of style. 5. The Lives of various pious persons, and some religious pieces, of which Niceron has given a catalogue in vol. XXXIII.[1]

ALBICUS, archbishop of Prague, slightly mentioned in our former edition, deserves some farther notice on account of his character having been much misrepresented by Popish writers, from design, and by one or two late Protestant writers, from ignorance of his real history. He was born at Mahrisch-Neustadt in Moravia, and probably there first educated. When a young man, he entered the university of Prague, and studied medicine, in which faculty he took his degree in 1387. To the study of medicine he joined that of the civil and canon law, and in order to prosecute these sciences with more success, went to Italy, where at that time the ablest lawyers were; and at Padua, in 1404, received his doctor's degree. On his return, he taught medicine in the university of Prague for nearly thirty years, and attained such reputation, that Wenceslaus IV. king of Bohemia, appointed him his first physician. In 1409, on the death of the archbishop of Prague, Wenceslaus recommended him to be his successor, and the canons elected him, although not very willingly. For some time they had no reason to complain of his neglecting to suppress the doctrines of Wickliffe and Huss, which were then spreading in Bohemia; but afterwards, when Huss came to Prague, and had formed a strong party in favour of the reformation, he relaxed in his efforts, either from timidity or principle, and determined to resign his archbishopric, which he accordingly did in 1413, when Conrade was chosen in his room, a man more zealous against the reformers, and more likely to gratify his clergy by the persecution of the Hussites. Albicus lived afterwards in privacy, and died in Hungary, 1427, and so little was his character understood, that the Hussites demolished a tomb which he

[1] Moreri.—Biographie Universelle.

had caused to be built in his life-time, while the Popish writers were equally hostile to him for the encouragement he had given to that party. They reproached him in particular for his extreme parsimony and meanness while archbishop. Balbinus, however, the historian of Prague, asserts, that in his household establishment he was magnificent and bountiful. His last biographer allows, that in his old age he was more desirous of accumulating than became his character. During the time he held the archbishopric, he had the care of the schools and students, and bestowed every attention on the progress of literature. The only works he left are on medical subjects; "Practica medendi," "Regimen Pestilentiæ," "Regimen Sanitatis," all which were published at Leipsic in 1484, 4to.[1]

ALBINOVANUS (C. PEDO), a Latin poet, who lived under Augustus and Tiberius, about thirty-five years before the Christian æra. He wrote elegies, epigrams, and a poem on Germanicus's voyage to the north. There are, however, only extant, an elegy addressed to Livia on the death of her son Drusus; another on the death of Mæcenas, but so inferior in elegance to the former, that some critics have thought it did not come from the same pen; and a third, entitled "The last words of Mæcenas," which was usually found joined to the elegy on his death, until Scaliger discovered they were distinct pieces. Le Clerc, under the assumed name of Theodore Goralle, published an edition of these fragments of Albinovanus, with the notes of Scaliger, Heinsius, &c. Amsterdam, 1703, 8vo, and has adopted Scaliger's opinion respecting the last mentioned poem, that it consisted of the actual last words of Mæcenas versified. There is another edition of these fragments, with critical notes and a philological index, by J. C. Bremer, Helmstadt, 8vo. The only fragment that remains of the voyage of Germanicus has been preserved by Seneca. It represents the dangers which threatened the prince and his soldiers on a sea so little known to the Romans. Seneca prefers it to all other poems on the same subject, nor is Martial less warm in his praises of Albinovanus. Ovid, who was very intimate with him, congratulates himself, that in all his disgrace (by banishment, Ex Ponto. lib. iv. ep. x.) he preserved the friendship of Albinovanus. We must not, how-

[1] Balbinus's Hist. of Prague.—Effigies Virorum eruditorum, atque artificum Bohemiæ et Moraviæ, a Ignat. de Born, vol. II. 1775, p. 87.—Dict. Historique.—Moreri.

ever, confound him, as Dacier has done, with another Albinovanus, mentioned by Horace in the Art of Poetry, as a plagiarist.[1]

ALBINUS (BERNARD), an eminent physician, whose proper name was WEISS, was born at Dessau, in the province of Anhalt, in 1653, and was the son of a burgomaster of that town. He studied first at Bremen, and afterwards at Leyden. In 1676, after taking his doctor's degree in medicine, he travelled in Flanders, France, and Lorraine, and returned, in 1681, to the possession of a professor's chair at Francfort on the Oder. In his mode of teaching he discovered those talents and that penetration, of which he exhibited some proofs while a student, and soon rose to wealth and distinction. He was appointed physician to the successive electors of Brandenburgh, who bestowed many honours upon him, and among other marks of their favour, gave him a prebend of Magdeburgh, exempting him, at the same time, from the duties of the place; but this he resigned, as the possession of so rich a preferment, under such circumstances, might give offence to his brethren. For a long time the obligations which these princes conferred prevented Albinus from accepting the many offers made to him by the universities of Europe; but at length, in 1702, he went to Leyden, where he was professor until his death in 1721. Carrere, in his "Bibl. de Medicine," gives a list of twenty-two medical works by Albinus, among which are, 1. "De corpusculis in sanguine contentis." 2. "De Tarantula mira." 3. "De Sacro Freyenwaldensium fonte," &c. The illustrious Boerhaave pronounced his eloge, which was afterwards printed, and contains an account of his life, to which this article is indebted.[2]

ALBINUS (BERNARD SIEGFRIED), son of the preceding, and one of the most celebrated anatomists of modern times, was born at Francfort in 1697. He received his first instructions from his father, and from the celebrated professors at Leyden, Rau, Bidloo, and Boerhaave; and in 1718 visited France, where he formed an acquaintance with Winslow and Senac, and afterwards corresponded with them on his favourite science, anatomy. But he had scarce spent a year there when he was invited by the curators of the university of Leyden, to be lecturer in anatomy and surgery,

[1] Biog. Universelle.—Fabricius Bibl. Lat.—Moreri.—Saxii Onomasticon.
[2] Biog. Universelle.—Moreri.

in place of Rau. With this request, so flattering to a young man, he resolved to comply, although contrary to his then views and inclination, and on his arrival was created doctor in medicine without any examination. Soon after, upon the death of his father, he was appointed to succeed him as professor of anatomy, and on his admission, Nov. 9, 1721, he read a paper, "De vera via ad fabricæ humani corporis cognitionem ducente," which was heard with universal approbation.

In 1725, his first publication appeared under the modest title of "Index supellectilis anatomicæ Ravianæ," Leyden, 4to, in which he pays a handsome tribute to the memory of his learned master and predecessor, Rau, whose labours only he pretends to give in this work, although it contains many observations the result of his own experience. In 1726 he published a history of the bones, "De Ossibus corporis humani," Leyden, 8vo; but this he reprinted in 1762, in a more complete edition, and with plates of great beauty and accuracy. In 1734 appeared his "Historia musculorum hominis," ibid. 4to, the plates of which were prepared with uncommon care, as he employed his artists to multiply copies until they had attained a close resemblance to the muscle in all its connexions and insertions. Haller, whose testimony will not be suspected after the many angry disputes between him and Albinus, pronounces it the best executed work in anatomy; if it has any fault, it is that all the muscles are drawn upon the same scale, which creates some confusion in estimating the proportions of the smaller ones. He afterwards published treatises on the vascular system of the intestines, on the bones of the fœtus, seven plates of the natural position of the fœtus in the womb, 4 vols. 4to of "Annotationes Academicæ," all illustrated with plates of great beauty. While thus labouring on original works, he became not less distinguished as an editor, and published very correct editions of the works of Harvey, the anatomy of Vesalius, and Fabricius of Aquapendente, and lastly, the fine anatomical plates of Eustachius. This very eminent anatomist died Sept. 9, 1770, at Leyden, where he had filled the professor's chair nearly fifty years.

His brother, CHRISTIAN BERNARD, was professor of anatomy at Utrecht, and died there in 1752. He published, 1. "Specimen anatomicum exhibens novam tenuium hominis intestinorum descriptionem," Leyden, 1722, 4to; 1724,

8vo. 2. "De anatome errores detegente in medicina," Utrecht, 1723, 4to.[1]

ALBINUS (PETER), a historian and poet, whose name also was originally WEISS, or *White*, was born at Schneeberg, in Misnia. After studying at Leipsic and Francfort, he was appointed professor of poetry at Wittemberg, and soon after historiographer, and private secretary to the house of Saxony, a situation which he held under the electors Augustus and Christian I. He died at Dresden in 1598. The faults in the style and arrangement of his historical works are rather those of his age, while his learning and accuracy have justly entitled him to the praise he has received from his countrymen. Among his numerous works are: 1. A chronicle of Misnia, "Meisnische Land- und Berg-Chronica," Wittemberg and Dresden, 1580, 1599, fol. 2. "Scriptores varii de Russorum religione," Spire, 1582. 3. "Genealogical tables of the house of Saxony," in German, Leipsic, 1602. 4. "Historiæ Thuringorum novæ specimen," which is printed in the "Antiquit. regni Thuringici," by Sagittarius. His "Latin Poems" were printed at Francfort, 1612, 8vo.[2]

ALBIS (THOMAS DE). See WHITE.

ALBIZZI (BARTHELEMY), also called BARTHOLOMEW of PISA, was born in the fourteenth century at Rivano in Tuscany, and was of the order of the Franciscans, or Friars minorites; and derived much fame in the eyes of his brethren by a work in Latin, on the "Conformity of St. Francis with Jesus Christ," which he presented to the chapter of his order in 1399. (See ALBERT, ERASMUS.) The impiety of this work may be partly guessed from the title; but as Tiraboschi has thought proper to blame the Protestants who either answered it seriously, or turned it into ridicule, and according to him raised a clamour against the friars, who could not be supposed responsible for the act of an individual, it may be necessary to remind the readers of that learned historian, that the friars did in fact take upon them a very high degree of responsibility. They not only bestowed the highest praise on Albizzi; but after receiving his book in a full chapter, the representatives of the whole order, they presented him with a complete dress which St. Francis wore in his life-time. This foolish book, which not only raises St. Francis above all other saints, but impiously compares him with the Saviour, was first printed

[1] Haller Bibl. Anatom.—Biog. Universelle.
[2] Moreri.—Biog. Universelle.—Dict Hist.—Saxii Onomasticon.

at Venice, fol. without date, or printer's name. The second edition, which Dr. Clarke calls the first, was printed at Milan, 1510, a folio of 256 leaves in the black letter, and sells on the continent at from £15. to £20. The third was also printed at Milan, 1513, in the same form and type, with a new preface by Mapelli, a Franciscan. All these are uncommonly scarce, and hardly ever to be found complete. Jeremy Bucchi, another Franciscan, published a new edition at Bologna in 1590, in which he omitted many passages, and added the lives of the illustrious men of the order of St. Francis; but as this did not sell, the first two leaves were cancelled, and it was again published in 1620, as a new work. It contains the approbation of the chapter-general, dated Aug. 2, 1399. This work, with more alterations and omissions, was again published at Cologn in 1632, under the title "Antiquitates Franciscanæ, sive Speculum vitæ B. Francisci et sociorum," &c. The last we shall notice is that of father Valentine Maree, or Mareus, a recollet, or reformed Franciscan, entitled "Traite de conformites du disciple avec le maitre, c'est a dire, de S. François avec J. C. en tout le mystères de sa naissance, vie, passion, mort, &c." Liege, 1658, 4to. Although in this many extravagances are retrenched, there is yet enough to demonstrate its folly. Some other works, sermons, &c. have been attributed to Albizzi, which are little known.[1]

ALBO (JOSEPH), a learned Spanish rabbi, a native of Soria, in Old Castille, assisted in 1412 at a famous dispute on religion between the Christians and Jews, held in the presence of the anti-pope Benedict XIII. He wrote in 1425, under the title of "Sepher Hikkarim," the foundation of the faith, against the Christian religion, with a view to bring back those whom the above dispute had induced to doubt the Jewish persuasion. Of this work there have been several editions, the first published by Soncino in 1486; and according to Wolfius, it has been translated into Latin. In the more modern editions, the 25th chap. of the 3d book, which is particularly directed against the Christians, has been omitted.[2]

ALBON (JAMES D'), marquis de Fronsac, seigneur de St. Andre, mareschal of France, and one of the greatest captains of the sixteenth century, better known by the

[1] Marchand Dict. Hist.—Biog. Universelle.—Clarke's Bibl. Dict.—Chaufepie.—Moreri. [2] Biographie Universelle.—Dict. Hist. in art. Joseph.

name of marechal de St. Andre, descended from an illustrious and ancient family in Lyonnois. He gained the esteem of the dauphin, who, when he came to the crown by the name of Henry II. loaded him with riches and honours, made him marechal of France, 1547, and afterwards first gentleman of his bed-chamber. He had already displayed his courage at the siege of Boulogne, and the battle of Cerisolles. He was then, it is said, chosen to carry the collar of his order to Henry VIII. king of England, who decorated him with that of the garter; but we do not find his name among the knights of that order, and it is more likely that he was the bearer of the insignia of the garter to Henry II. of France, from our Edward VI. In 1552, he had the command of the army of Champagne, and contributed much to the taking of Marienberg in 1554. He destroyed Chateau-Cambresis, and acquired great reputation at the retreat of Quesnoy; was at the battle of Renti; was taken prisoner at that of St. Quintin 1557; and bore an active part in the peace of Cambresis. He afterwards joined the friends of the duke of Guise, and was killed by Babigny de Mezieres, with a pistol, at the battle of Dreux, 1562. He was handsome, noble, brave, active, insinuating, and much engaged in the important transactions of his time. Brantome asserts, that he had a presentiment of his death, before the battle of Dreux. He had only one daughter by his marriage with Margaret de Lustrac, who died very young in the monastery of Long-Champ, at the time when her marriage was agreed upon with Henry of Guise.[1]

ALBON (CLAUDE CAMILLE FRANCOIS COUNT D'), a descendant of the preceding, was born at Lyons in 1753, and died at Paris, 1789. He passed the greater part of his life in travelling and writing, and was a member of various academies. His works are: 1. "Dialogue entre Alexandre et Titus," 8vo; in which he pleads the cause of humanity against those who are called heroes and conquerors. 2. "Observations d'un citoyen sur le nouveau plan d'impositions," 1774, 8vo. 3. "Œuvres diverses, lues le jour de sa reception a l'academie de Lyon," 1774, 8vo. 4. "Eloge de Quesnoy," 1775, 8vo; since inserted in the "Necrologe des Hommes celebres." His attachment to the œconomists induced him to pay this respect to one of the chief of those writers. 5. "Eloge de Chamous-

[1] Dict. Hist.—L'Avocat's Dict. Hist.—Moreri.

set," 1776, 8vo. 6. "La Paresse," a poem; pretended to be translated from the Greek of Nicander, 1777, 8vo. 7. "Œuvres diverses," 1778, 12mo; consisting of fables, verses, a memoir addressed to the œconomical society of Berne, and a letter to a suffragan bishop. 8. "Discours," &c. on the question whether the Augustan age ought to be preferred to that of Louis XIV. as to learning and science, 1784, 8vo. This he determines in favour of the age of Louis; but a severe criticism having appeared in the Journal de Paris, he published an answer, dated Neufchatel, but printed at Paris. 9. "Discours politiques, historiques, et critiques, sur quelques Gouvernments de l'Europe," 1779, &c. 3 vols. 8vo. The governments are Holland, England, Germany, Italy, Spain; and his remarks are chiefly valuable where he treats of commerce, agriculture, and the other subjects which the French œconomists studied. In matters of government, legislation, manners, &c. he is jejune, superficial, and confused; sometimes through prejudice, and sometimes through wilful ignorance. This is particularly striking in his accounts of the constitutions of England and Holland. His account of Spain is perhaps the best. 10. "Discours prononcé a la seance de la societé d'agriculture de Lyon," 1785, 8vo. 11. "Eloge de Count de Gebelin," 1785, 8vo. This learned Protestant being denied Christian burial, according to the laws then established in France, Count d'Albon caused him to be buried in his garden, at Franconville, in the valley of Montmorency, and erected a handsome monument to his memory. These gardens, which were laid out in the English fashion, are described in a set of nineteen plates published in 1780; and they are also described by Dulaure in his "Curiosités des environs de Paris." His numerous writings, his attachment to Quesnoy, and his liberality to count de Gebelin, procured him a considerable share of celebrity during his life, although his character was tinged with some personal oddities, and peculiarities of opinion, which frequently excited the pleasantry of his contemporaries. It is given as an instance of his vanity, that when he had erected some buildings for the accommodation of the frequenters of a fair, he inscribed on the front: "Gentium commodo, Camillus III." [1]

ALBORNOS (GILLES ALVARES CARILLO), an eminent Spanish statesman and cardinal, of the fourteenth century,

[1] Biog. Universelle.—Dict. Hist.—Month. Review. See Index.

descended from the royal families of Leon and Arragon, was born at Cuença, and educated at Toulouse. Alphonsus XI. appointed him, in succession, almoner of his court, and archdeacon of Calatrava; and lastly, although he was then very young, promoted him to the archbishopric of Toledo. He accompanied the king of Castille in his expedition against the Moors of Andalusia, in which his rank of archbishop did not prevent him from carrying arms; and he first displayed his bravery in saving the king's life in the hottest onset of the battle of Tarifa. Alphonsus, in return, knighted him, and in 1343 gave him the command at the siege of Algesiras; but on the death of this prince, he lost his influence with his successor, Peter the cruel, whom he reproved for his irregularities, and who would have sacrificed him to the resentment of his mistress Maria de Padilla, if he had not made his escape to Avignon. Here the pope Clement VI. admitted him of his council, and made him a cardinal; on which he resigned his archbishopric, saying, that he should be as much to blame in keeping a wife with whom he could not live, as Peter king of Castille, in forsaking his wife for a mistress. Innocent VI. the successor of Clement, sent him to Italy in 1353, both as pope's legate and as general, to reconquer the ecclesiastical states which had revolted from the popes during the residence of the latter at Avignon. This commission Albornos executed in the most satisfactory manner, either by force or intrigue; but in the midst of his career, he was recalled in 1357, and another commander sent on the expedition. He, however, having been unfortunate, the pope saw his error, and again appointed Albornos, who completed the work by securing the temporal power of the popes over those parts of Italy which have been, down to the present times, known by the name of the Ecclesiastical States. Having thus achieved his conquest, Albornos, as a minister of state, rendered himself for many years very popular. To Bologna he gave a new constitution, and founded in that city the magnificent Spanish college; and for the other parts of the ecclesiastical dominions, he enacted laws which remained in force for four centuries after. At length he announced to pope Urban V. that he might now enter and reign at Rome without fear, and was receiving him in pomp at Viterbo, when the pope, forgetting for a moment the services Albornos had rendered to the holy see, demanded an ac-

count of his expenditure during his legation. Albornos immediately desired him to look into the court-yard of the palace, where was a carriage full of keys, telling him that with the money intrusted to him, he had made the pope master of all the cities and castles of which he now saw the keys. The pope on this embraced and thanked him. He then accompanied Urban to Rome, but returned afterwards to Viterbo, where he died August 24, 1367, regretted by the people, and by the pope; who, finding himself embarrassed with new cares, more than ever wanted his advice. Albornos's body was removed to Toledo, at his own request, and interred with great pomp. He wrote a book on the constitutions of the Roman church, which was printed at Jesi, in 1475, and is very rare. His will also was printed, with this injunction, characteristic of the man and the age he lived in, that the monks should say 60,000 masses for his soul. His political life was written by Sepulveda, under the title "Historia de bello administrato in Italia per annos 15, et confecto ab Æg. Albornotio," Bologna, 1623, fol.[1]

ALBRICUS, or ALBRICIUS, a philosopher and physician, born in London in the eleventh century; but of whom our accounts are very imperfect and doubtful. He is said to have studied both at Oxford and Cambridge, and to have afterwards travelled for improvement. He had the reputation of a great philosopher, an able physician, and well versed in all the branches of polite literature. Of his works, Bale, in his third century, has enumerated only the following: "De origine Deorum;" "De Ratione Veneni;" "Virtutes Antiquorum;" "Canones Speculativi." He adds, that in his book concerning the virtues of the ancients, he gives us the character of several philosophers and governors of provinces. But the full title of this work, which is extant in the library of Worcester cathedral, is: "Summa de virtutibus Antiquorum Principum, et Philosophorum." The same library contains a work by Albricius, entitled "Mythologia." None of these have been printed. In the "Mythographi Latini," Amsterdam, 1681, 2 vols. 12mo, is a small treatise "De Deorum imaginibus," written by a person of the same name; but it is doubtful whether this was not Albricus, bishop of Utrecht in the eighth century. The abbé de Bœuf attributes it to

[1] Moreri.—Biog. Universelle.

the bishop; but D. Rivet in his literary history thinks it was of older date than either.[1]

ALBUCASIS, a celebrated Arabian surgeon; called also ALBUCASA, ALBUCHASIUS, BUCHASIS, BULCARIS-GALAF, ALSAHARAVIUS, and AZARAVIUS, but whose proper name was ABOUL-CASEM-KHALAF-BEN-ABBAS, was a native of Alzahrah, a city of Spain. He is supposed to have lived about the year 1085; but Dr. Freind thinks he is not so ancient, as in treating of wounds, he describes the arrows of the Turks, a nation which scarcely made any figure until the middle at least of the twelfth century. From what he says of surgery being in a manner extinct in his time, the same historian supposes that he lived long after Avicenna; as in the time of the latter, surgery was in good repute. Albucasis, however, revived it, and is the only one among the ancients who has described the instruments in each operation, and explained the use of them; and the figures of these instruments are in both the Arabic manuscripts now in the Bodleian library (Marsh, N° 54, and Huntington, N° 156.) The use of the cautery was very common with him, and he appears to have ventured upon incisions of the most hazardous kind. In Dr. Freind's history is a very elaborate analysis of his works and practice. His works, collected under the title of "Al-Tacrif," or the method of practice, have been translated and often printed in Latin, Venice, 1500, and 1520, folio; Augsburgh, 1519; Strasburgh, 1532; and Basil, 1541.[2]

ALBUMAZAR, or ABOU-MACHAR, a noted Arabian astrologer and philosopher, was born at Balkh in the Khorasan, about the year 805 or 806. For a long time he was addicted to the Mahometan traditions, and a determined enemy to philosophy; but in his forty-seventh year he began to study the sciences, and acquired the reputation of an astronomer and astrologer; and, although he is now principally known by his writings on astrology, he cannot be refused a place among the most distinguished easterns, who have made astronomical observations. The table called Zydj Abou-Machar was calculated from his observations; but the work from which he derives his principal reputation, is his treatise on astrology, entitled "Thousands of years;" in which, among other singular

[1] Leland.—Bale.—Tanner.—Biog. Universelle.—Cat. Libr. MSS. Angliæ.
[2] Freind's Hist. of Physic.—Haller Bibl.—Moreri.

positions, he maintains that the world was created when the seven planets were in conjunction in the first degree of Aries, and will end when they shall assemble in the last degree of Pisces. He died in 885. His astrological work was published at Venice, 1506, 8vo; with the title "De magnis conjunctionibus, annorum revolutionibus, ac eorum perfectionibus;" but his "Introductio ad Astronomiam" was printed before this in 4to, Augsburgh, 1489; and reprinted at Venice, 1490, 1506, and 1515, 4to.[1]

ALBUQUERQUE (ALPHONSO D'), surnamed the Great, and one of the most illustrious characters of the Portuguese nation, was born at Lisbon in 1452, of a family who traced their origin to the kings of Portugal, and in an age remarkable for the heroism, the discoveries, and the conquests of Portugal. The Portuguese navigators had already subdued the greater part of the west coast of Africa, and were bent on extending their conquests to India. D'Albuquerque was accordingly appointed viceroy of the new settlements in Asia, and the commander of a squadron destined for that quarter, of six ships, which set sail 1503; and the same year three more were sent under his brother, Francis Albuquerque. The latter arrived in India some time before the other, with two ships only, the third having perished by the way. Arriving at the islands of Anchedive, he found some Portuguese officers, from whom he learned the distressed situation of their ally Trimumpar, king of Cochin, and sailed to Vipian, where the king then was. The arrival of the Portuguese so alarmed the garrison who then had possession of Cochin, that they precipitately left it. Here one of the ships that had sailed from Portugal with Alphonso, joined him. Francis restored Trimumpar to his capital, and subdued some islands near it. Having rendered the king such essential service, he desired leave to build a fort as a mutual defence against their enemies: this was granted, and the fort immediately begun. Four days after it began, Alphonso joined him, and with the additional number of hands he brought with him it was soon completed.

A consultation was then held among the Portuguese officers, when it was resolved to attack some towns belonging to the prince of Repelsin, about twenty miles distant from Cochin. The Portuguese set out in boats, and surprised the towns, but were soon after attacked by a large

[1] Biog. Universelle.—Dict. Historique.

army, and obliged to retreat. They returned to Cochin, and the same night made an attack on some other villages, when Alphonso being advanced with a fresh party, was attacked by some of the enemy who lay in ambush, and in this dangerous situation signalized himself by his courage, having fought with great intrepidity till break of day, when his brother Francis came to his assistance. The Portuguese then put the enemy to flight, pursued, and slew a great number of them. The fame of the Portuguese being spread everywhere, Alphonso Albuquerque sailed to Coulon to load three ships, which he completed without opposition, made an alliance with the people, and returned to Cochin. On his return, he found the Zamorin ready to enter into a treaty of peace with him, which was concluded. The two brothers soon after sailed to Cananor, and thence proceeded for Portugal. Alphonso arrived safe at Lisbon; but it is most probable Francis perished at sea, as he was never more heard of.

In 1508, Alphonso was appointed to succeed to the government of India, and dispatched with five ships; he sailed in company with Cugna, another Portuguese officer. Having plundered and taken some towns on the coast of Arabia, they sailed to Zocatora, and made themselves masters of the fort there. After which Cugna returned to Portugal, and Albuquerque, who now acted alone, immediately formed the design of attacking Ormuz island, situated at the mouth of the Persian Gulph, and subject to a king of its own, who had extended his dominions over several cities in Arabia. With a small army of 470 men, he proceeded along the Arabian coast, took many towns, and proceeded to the island itself. He found several ships fitted for war in the harbour; these it was determined to burn. However, he first offered peace to the king, who entered into a treaty, with a view to gain time until a reinforcement arrived. The expected force came, and an engagement ensued, in which the Portuguese were victorious. Albuquerque then pressed the city, and the king, finding no resource, solicited peace, on condition of becoming tributary to the king of Portugal, which was agreed to. Albuquerque went on shore, had an interview with the king; and, knowing the perfidy of the Arabians, began to build a fortress. While this was carrying on, some deputies arrived from the king of Persia to demand tribute of the king of Ormuz. The latter consulted Albuquerque

who with great spirit told the deputies that his master paid no tribute, but arms. Albuquerque was, however, forced to desist by the perfidy of his officers, and to repair on board his fleet. He then renewed the war; but receiving a letter from the governor (Almeed) blaming his conduct, he proceeded for India; when, after some hesitation, Almeed resigned the government to him, and sailed to Europe.

Being now invested with the supreme command, he prepared a fleet, and sailed against Calicut; where, in a desperate and imprudent attack, he was dangerously wounded and forced to retreat.

Albuquerque, being recovered, went to sea with twenty-three ships, two thousand Portuguese, and several Indian auxiliaries, designed for Ormuz; but, by the persuasion of Timoia, a piratical prince, changed his intention, and proceeded to attack Goa. The forts near it on the continent were taken and destroyed: and learning that the city was in the greatest consternation, he sent deputies to offer the people his protection, and the enjoyment of their religion. The citizens accepted the conditions, and Albuquerque entered Goa the following day, being the 16th of Feb. 1510. This city has long been the head of the Portuguese dominions in India. Here Albuquerque fixed his winter quarters, and behaved himself in such a manner as to merit universal esteem. But, while he was thus employed, some of the chief Portuguese began to murmur against him. However, by seizing and imprisoning the leaders, he quieted the disturbance. The enemy, being informed of the dissentions among the Portuguese, made an attack upon the island; and landing men, laid siege to the city, pressing it hard. The situation of Albuquerque became now truly distressing; an enemy vastly superior without, discontent among his officers within, and his troops greatly diminished. These circumstances determined him to embark on board his ships, and evacuate the city; which he effected after a fierce combat, having first set fire to the magazines.

He then steered to a place called Rapander to winter; but the enemy soon obliged him to remove, and take shelter between the continent and the island of Divar, where he was informed his enemies were also preparing to make an attack upon him. In this extremity, being very scarce of provisions, he determined to make a desperate

effort on a strong castle, called Pangin. Accordingly, having stationed a force to prevent succours being sent to it, he proceeded under cover of the night, and succeeded in surprising both the fort and camp of the enemy, both which were taken without much resistance. Such an unexpected turn of good fortune determined him not only to object to offers of peace, but also to make an attack on Goa. In this he succeeded, having in the attack killed 3000 of the enemy, and began to aim at greater enterprizes. Having collected his forces, he sailed from Goa for the island of Sumatra, and in every voyage made many captures; there having concluded a treaty with the princes of this island, he proceeded to the city of Malacca, and made himself master of it. Having settled affairs there, he returned to Goa, laid siege to the city of Benastar, and having been unsuccessful, consented to a peace with the Zamorin. He then built a fort at Calicut, and sailed to Aden, in hopes of making himself master of it, but was disappointed, and obliged to return. Soon after he fell sick and died, Dec. 16, 1515, having first had the mortification to hear of his being recalled by the king.

To this great man the Portuguese owe the foundation of the immense power they once possessed in India; and, had they pursued the maxims he laid down, might possibly have enjoyed to this day. He was a man of great humanity, dreaded for his bravery, and beloved for his benevolent disposition. His death was most sincerely felt by all the people of Goa, where he was buried with great funeral honours. [1]

ALBUQUERQUE (BLAISE), son of the preceding, was born in 1500, and on his father's death, Emmanuel king of Portugal made him take the name of Alphonso, that he might be the more frequently reminded of his illustrious viceroy, and in time promoted him to the highest offices in the kingdom. He published, in the Portuguese language, memoirs of his father, Lisbon, 1576, fol. under the title "Commentarios de grando Alfonso de Alboquerque, capitan general da India." [2]

ALBUTIUS (CAIUS SILUS), a celebrated Roman orator in the time of Augustus, was a native of Novarre, and advanced to the office of ædile, but he left it on account of an insult offered to him by some persons who had lost their

[1] Morerl.—Biographie Universelle.—Osorio's History of the Portuguese.
[2] Ibid.

suit. He then went to Rome, where he associated himself with Munacius Plancus, the orator, but rivalship soon parted them, and he formed a separate auditory, and at length ventured to plead causes. In this office, he met with a disgrace which obliged him to renounce it. In the warmth of pleading he one day made use of an expression which he meant only as a flourish: "Swear," said he to his adversary, "by the ashes and by the memory of your fathers, and you shall gain your cause." After he had amplified this thought, the advocate on the opposite side coolly replied, "We accept the condition;" and the judges admitting the oath, Albutius lost his cause, and his temper, at least, if not his credit. We hear no more of him, until he returned to Novarre, old and afflicted with an abscess, when he called the people together, and explained to them in a long speech the reasons that hindered him from desiring to live, and so starved himself to death. Seneca the father gives him the singular character of one who could neither bear nor offer an injury. A passage in Quintilian seems to intimate that he composed a "Treatise on Rhetorick."[1]

ALCADINUS, the son of Garsia, a celebrated physician of the twelfth century, became one of the professors of Salerno, where he studied. His reputation soon extended throughout the whole kingdom of Naples, and even to Sicily, to which he was invited by the emperor Henry VI. then afflicted with a dangerous complaint. Alcadinus cured him, and was appointed his physician in ordinary, an office which he continued to hold under his son Frederic II. For this prince, when young, he composed a series of Latin epigrams, in elegiac verse, entitled "De Balneis Puteolanis," which were first printed in a collection under the title of "De Balneis omnibus quæ extant apud Græcos et Arabes," Venice, 1553, fol. with a small work "De Balneis Puteolorum, Bajorum et Pithecusarum," which was printed in 8vo, Naples, 1591, and often reprinted in similar collections. Alcadinus left also two other treatises. 1. "De triumphis Henrici imperatoris." 2. "De his quæ a Frederico II. imperatore, præclare et fortiter gesta sunt." The time of his death is not ascertained.[2]

ALCÆUS, an ancient lyric poet, was born at Mytilene, the capital of Lesbos, according to Eusebius, in the 44th

[1] Gen. Dict.—Moreri.—Suetonius in frag. de claris oratoribus.
[2] Biographie Universelle.—Dict. Hist.

olympiad, or in the year 604 B. C.; and was consequently the countryman and contemporary of Sappho, with whom he is said to have been violently enamoured. A verse in which he insinuated his passion, with her answer, is preserved in Aristotle, Rhet. lib. 1. cap. 9. He was born with a restless and turbulent disposition, and seemed at first inclined to adopt the profession of arms, which he preferred to every other pursuit. His house was filled with swords, helmets, shields, and cuirasses; but on his first essay in the field he shamefully fled, and the Athenians, after their victory, branded him with disgrace, by suspending his arms in the temple of Minerva at Sigæum. He made great pretensions to the love of liberty, but was suspected of harbouring a secret wish for its destruction. With his brothers, he first joined Pittacus, to expel Melanchrus, tyrant of Mytilene, and then took part with the malcontents to subvert the government of Pittacus, on whom he lavished the grossest epithets of personal abuse. At length he attacked Pittacus in a pitched battle, and his party being defeated, he became the prisoner of Pittacus, who generously gave him his life and liberty. After the failure of his political enterprizes he travelled into Egypt, but when he died is uncertain.

He is generally allowed to have been one of the greatest lyric poets of antiquity, and as he lived before the separation of the twin-sisters, poetry and music, he was probably the friend and favourite of both. His numerous poems, on different subjects, were written in the Æolian dialect, and chiefly in a measure of his own invention, which has ever since been distinguished by the name of Alcaic. He composed hymns, odes, and epigrams, upon very different subjects; sometimes railing at tyrants, and singing their downfall; sometimes his own military exploits; his misfortunes; his sufferings at sea; his exile; and all, according to Quintilian, in a manner so chaste, concise, magnificent, and sententious, and so nearly approaching to that of Homer, that he well merited the *golden plectrum* bestowed upon him by Horace:

> "Et te sonantem plenius aureo,
> Alcæe, plectro."

Sometimes he descended to less serious subjects, as the praises of Bacchus, Venus, &c.; but these were thought inferior to his other poems. His genius, it is also said, required to be stimulated by intemperance, and it was in a

kind of intoxication that he composed his best pieces.—Of all his works, however, there are only a few fragments preserved by Athenæus and Suidas, and printed by Henry Stephens at the end of his Pindar, among the "Poet. Lyric. diversarum editionum," Geneva, 1623, fol. and 12mo, and in the "Corpus Poetarum" of Maittaire, fol. 1714.[1]

ALCALA Y HENARES (ALPHONSO DE), a Spanish poet of the seventeenth century, who was born at Lisbon in 1599, and carried on the business of a merchant. Devoting his leisure hours to literature, he wrote a work entitled "Viridarium anagrammaticum," and five "Novels," which procured him, it is said, much reputation, not from their merit, but from their originality. In each of these novels, the author has contrived to get rid of one or other of the vowels: *a* is not to be found in the first, nor *e* in the second, &c. But this idle whim was not original, the same having been practised by Tryphiodorus, whom Addison so pleasantly ridicules as one of the lipogrammatists, or letter-droppers of antiquity. Moreri gives us the title of another work by this author, printed at Lisbon, 1664. "Psalterium quadruplex anagrammaticum, angelicum, immaculatum, Marianum, Deiparæ dicatum, sexaginta anagrammata Latina complectens." Alcala died Nov. 21, 1682.[2]

ALCAZAR, ALÇAZAR, or ALCASAR, (LOUIS D'), a Spanish Jesuit, was born at Seville in 1554, and entered among the Jesuits in 1569, against the will of his family, who were in possession of a large estate. After he had been a teacher of philosophy, he taught divinity at Cordova and at Seville, for above twenty years. Much of his life was spent in endeavouring to explain the book of the Revelations, and his first volume on the subject, "Vestigatio arcani sensus in Apocalypsi," is said to have been the result of twenty years' study and investigation. This work was printed at Antwerp, fol. 1604 and 1619, and at Lyons, 1616, fol.; and is accounted one of the best commentaries which had been produced by any writer of the Romish church. It is said that Grotius was considerably indebted to it; but neither Grotius, nor any other writer has followed him in supposing that the prophecies of the Apocalypse have been accomplished to the twentieth chapter. Pursuing this investigation, however, his next work

[1] Vossius de Poet. Gr.—Fabric. Bibl. Græc.—Travels of Anacharsis, vol. II.—Burney's Hist. of Music, vol. I.—Gen. Dict. [2] Moreri.—Biog. Universelle.

was a commentary on such parts of the Old Testament as have any connexion with the Apocalypse; this was published in 1631, Lyons, fol. under the title, "In eas veteris Testamenti partes, quas respicit Apocalypsis, nempe Cantica Canticorum, Psalmos complures, multa Danielis aliorumque librorum capita, libri V." There is a supplement to the first, on weights and measures, and to the second, on bad physicians. He died at Seville, June 16, 1613.[1]

ALCENDI. See ALKENDI.

ALCHABITIUS, or ABDELAZYZ, an Arabian astrologer, lived in the reign of Seif-Eddaulah, prince of the dynasty of the Hamdanites, or about the middle of the tenth century of the Christian æra. His reputation extended to Europe, where John Hispalensis translated into Latin, about the twelfth or thirteenth century, his treatise "On judicial Astrology." This was printed at Venice in 1503, 4to, under the title "Alchabitius cum commento," and under the title a figure representing the circle and the armillary sphere. There is, however, an edition mentioned by Panzer of the date 1473, 4to, which is the most scarce and valuable. Bayle says that he wrote also a treatise on optics, which was found in a German convent.[2]

ALCIATI, or ALCIATO (ANDREW), a celebrated and learned lawyer, was the son of a rich merchant of Milan, according to Pancirolus, and born in that city in 1492. After having studied the liberal sciences under Janus Parrhasius at Milan, he attended the law-lectures of Jason at Pavia, and those of Charles Ruinus at Bologna. Then taking a degree in law in his twenty-second year, he followed his profession at the bar, in the city of Milan, till he was called to the law-chair by the university of Avignon. He discharged his office with so much capacity, that Francis I. thought he would be a very proper person to promote the knowledge of the law in the university of Bourges, and accordingly prevailed on him to remove thither in 1529; and the next year he doubled his salary, which before was six hundred crowns. Alciati acquired here great fame and reputation; he interspersed much polite learning in his explication of the law, and abolished that barbarous language, which had hitherto prevailed in the lectures and writings of the lawyers. Francis Sforza, duke of Milan, thought him-

[1] Gen. Dict.—Moreri.—Biog. Universelle.
[2] Gen. Dict.—Biog. Universelle.

self obliged to bring back to his native country a man who could do it so much honour; and this he compassed at last, by giving him a large salary and the dignity of a senator. Alciati accordingly went to teach the law at Pavia, but soon after removed to the university of Bologna, where he continued four years, and then returned to Pavia; from whence he went to Ferrara, being solicited thither by duke Hercules d'Este, who was desirous to render his university famous. It resumed its reputation under a professor so much followed; but at the end of four years Alciati left it, and returned to Pavia. Paul III. gave him an honourable reception as he passed by Ferrara, and offered him ecclesiastical preferment; but Alciati was contented with that of prothonotary, and would not give up his profession of the law. He seems to rejoice that he had refused Paul's offers, in a letter to Paulus Jovius, whom the pope had a long time amused with fallacious promises: "I am very glad," says he, "that I did not suffer myself to be deceived by this pope's offers, who, under the promise of a great recompense, wanted to draw me to Rome." The emperor created Alciati a count-palatin and a senator; and Philip, afterwards king of Spain, presented him with a golden chain as he passed by Pavia.

Alciati died at Pavia, on the 12th of January, 1550, being then in his 58th year. After the death of his mother, who died in a very advanced age, he intended to have employed his wealth in the foundation of a college; but, having received an affront from some insolent scholars, he dropped that design, and chose for his heir Francis Alciati, his nephew, a promising youth, whom he had brought up at his house. Mr. Teissier says, that Andrew Alciati passed his life in celibacy; but this is a mistake, as may be seen from a passage of a letter he wrote to his friend Francis Calvus, after he had withdrawn from Milan to Avignon. He was a man of unquestionable abilities and learning, but tainted with avarice, which often obscured the lustre of his reputation. He was very young when his talents began to attract the admiration of his countrymen. His "Paradoxes of Civil Law," or an explanation of the Greek terms which occur in the Digest, was written in his fifteenth year, and published in his twenty-second. His works have been collected and published at Lyons, 1560, 5 vols. folio; at Basil, 1571, 6 vols. folio; and there also 1582, 4 vols. folio; Strasburgh, 1616, 4 vols. folio; Franc-

fort, 1617, 4 vols. folio. So many editions of a work of this magnitude afford a striking proof of the reputation of Alciati. Some of the contents of these volumes have been printed separately, as his "notes on Tacitus,"[1] and a "treatise on Weights and Measures;" but besides these he wrote, 1. "Responsa nunquam antehac edita," Lyons, 1561; Basil, 1582, folio; published by his heir Francis Alciati. 2. "De Formula Romani Imperii," Basil, 1559, 8vo. 3. "Epigrammata selecta ex anthologia Latine versa," Basil, 1529, 8vo. 4. "Rerum patriæ, seu Historiæ Mediolanensis libri quatuor," 1625, 8vo, reprinted in Grævius' Thesaurus. 5. "De Plautinorum carminum ratione," and "De Plautinis vocabulis Lexicon," in an edition of Plautus, Basil, 1568, 8vo. 6. "Judicium de legum interpretibus parandis," printed with Conrad Pape's treatise "Methodica juris traditio," 1566, 8vo. 7. "Encomium Historiæ;" 1530, 4to. 8. "Palma," inserted in the "Amphitheatrum sapientiæ Socraticæ Dornavii." 9. "Judiciarii processus compendium," 1566, 8vo. 10. "Contra vitam monasticam," 1695, 8vo. 11. "Notæ in Epistolas familiares Ciceronis," printed with Thierry's edition of these epistles, Paris, 1557, folio. 12. "Twenty-seven letters in 'Gudii Epistolæ,'" 1697, 4to. Perhaps the work for which he is now most generally known is his "Emblems," highly praised by the elder Scaliger. Of these there have been various editions and translations. The best is that of Padua, 1661, 4to. The piece above noticed, "Contra vitam monasticam," was addressed to Bernard Mattius, and shews that Alciati entertained the same notions with his friend Erasmus concerning the religious orders of the church. Mattius, to whom this treatise, or rather letter, is addressed, was a learned, modest, and ingenious man, who suddenly left his friends and his aged mother to embrace the monastic life; but whether Alciati's persuasions were effectual is not known.[1]

ALCIATI (FRANCIS), born at Milan 1522, the nephew and heir of the preceding, was likewise a lawyer of considerable eminence, and a professor of law at Pavia, where cardinal Borromeo was his pupil. Pius VI. employed him as datary or chancellor of Rome, and afterwards made him a cardinal. His contemporaries, particularly Vettori and Muret, applaud him as a man of general learning, and the

[1] Gen. Dict.—Moreri.—Biog. Universelle,—Jortin's Erasmus.—Saxii Onomasticon.

ornament of his age. He died at Rome in 1580, and left several works which have not been printed.[1]

ALCIATI (JOHN PAUL), a native of Milan, was one of those Italians who forsook their country in the sixteenth century, to join with the Protestant church; but afterwards explained away the mystery of the Trinity in such a manner as to form a new party, no less odious to the Protestants than to the Catholics. Alciati had borne arms. He began his innovations at Geneva, in concert with a physician named Blandrata, and Gribaud, a lawyer, with whom Valentine Gentilis associated himself. The precautions, however, that were taken against them, and the severity of the proceedings instituted against Gentilis, made the others glad to remove to Poland, where they professed their heresies with more safety and success, and where they were soon joined by Gentilis. It was indeed at Alciati's request that the bailiff of Gex had released him out of prison. From Poland these associates went to Moravia; but Alciati retired to Dantzick, and died there in the sentiments of Socinus, although some report he died a Mahometan, which Bayle takes pains to refute. Of his Socinianism, however, there can be no doubt. He published "Letters to Gregorio Pauli," 1564, in defence of that heresy. Calvin and Beza speak of him as a raving madman.[2]

ALCIATI (TERENCE), a native of Rome, and a Jesuit of great reputation for learning. Urban VIII. who highly esteemed him, thought him worthy of the rank of cardinal, but he died before that honour was conferred upon him, in 1651, leaving some curious materials for a history of the council of Trent, to which he gave the title of "Historiæ concilii Tridentini a veritatis hostibus evulgatæ elenchus." His object, which was countenanced by the pope, was to refute or answer father Paul Sarpi's history of that celebrated council; and his collections were made use of, after his death, in a new history of the same by cardinal Pallavicino.[3]

ALCIBIADES, a celebrated Athenian, of whom Barthelemi has justly remarked, that some historians have stigmatized his memory with every reproach, and others have honoured it with every eulogium, without its being possible for us to charge the former with injustice, or the latter with partiality. He was born in the eighty-second olympiad,

[1] Gen. Dict.—Moreri.—Biog. Universelle.—Jortin's Erasmus.—Saxii Onomasticon.—Erythræi Pinacotheca. [2] Gen. Dict.—Moreri.
[3] Gen. Dict.—Biog. Universelle.

about the year 450 B. C. Clinias, his father, was descended from Ajax of Salamis, and his mother, the daughter of Megacles, was of the family of the Alcmæonides. In his person, while a youth, he was beautiful, and when a man, remarkable for his comeliness; his fortune was large beyond most of the nobility of Athens. His abilities were so great, that an ancient author (C. Nepos) has asserted that nature in him had exerted her utmost force, since, whether we consider his virtues or his vices, he was distinguished from all his fellow-citizens; he was learned, eloquent, indefatigable, liberal, magnificent, affable, and knew exactly how to comply with the times; that is, he could assume all those virtues when he thought proper; for, when he gave a loose to his passions, he was indolent, luxurious, dissolute, addicted to women, intemperate, and impious. Socrates had a great friendship for him, corrected in some degree his manners, and brought him to the knowledge of many things of which he would otherwise have remained ignorant: he also prevented the Athenians from resenting many of those wanton acts of pride and vanity which he committed when a lad. His family had always been on good terms with the Lacedemonians; Clinias, his father, indeed, disclaimed their friendship, but Alcibiades renewed it, and affected to shew great respect to people of that country, until he observed the ambassadors of Lacedemon applied themselves wholly to Nicias, his rival, and his dependants; he then resented it very much, and used every influence on the minds of the Athenians to the prejudice of that people.

The first public affair of any material consequence in which he embarked, was soon after the peace for fifty years was concluded between the Athenians and Lacedemonians. Some discontents still prevailed: the people of Athens had complied with the terms of the peace, but the Lacedemonians having taken and demolished the town of Panactus, made them very uneasy; these discontents were heightened by Alcibiades, now beginning to rival Nicias, who, with his party, at that time ruled in Athens. Alcibiades declaimed, that the Spartans were taking measures for humbling Argos, that they might afterwards attack the Athenians; he artfully put them in mind of Nicias having declined making a descent on Spacteria, and drew conclusions from thence very much against him. When the ambassadors from Sparta arrived, and were introduced into the senate by Nicias,

on their retiring, Alcibiades, as the old friend of their nation, invited them to his house, assured them of his friendship, and persuaded them to declare that they were not vested with full powers (although they had in the senate declared they were), to avoid making unreasonable concessions. When, therefore, they first appeared in the forum, Alcibiades addressed himself to the people, saying, "You see, my countrymen, what credit ought to be given to these Lacedemonians, who deny to you to-day what they affirmed yesterday." The people then refused to hear them.

Alcibiades next promoted a league with the Argives, in order to keep the war at a distance, in case the feuds between Sparta and Athens were revived. This happened in the twelfth year of the Peloponnesian war. The next summer he was invested with the command of a considerable army, passed into the territory of Argos and to Patræ, and at both places laboured to persuade them to build walls towards the sea, to enable them to receive succours from Athens; but jealousy of the Athenian power prevented them. No action took place this year.

Two years after, some dissentions taking place at Argos, Alcibiades sailed with a fleet of twenty ships into their territories, to assist his friends, and put an end to their disputes. To effect this, he caused three hundred of the inhabitants, who were suspected of favouring the Lacedemonians, to be seized and carried away. After this, he sailed to the island of Melos, which, although small and of inconsiderable force, had always acted with inflexible obstinacy against the Athenians. Alcibiades laid siege to it; but finding the siege attended with difficulties, he turned it into a blockade, and leaving a considerable body of forces there, returned to Athens; the place afterwards surrendered at discretion.

The Athenians, in the sixteenth year of the war, determined to send a fleet into Sicily, to the assistance of the Egistines; Nicias was appointed to command, and Alcibiades and Lamachus were his colleagues. During the preparations for this expedition, an accident happened which put the whole city of Athens into confusion: the Hermæ, or statues of Mercury, of which there were a multitude in the city and neighbourhood, were all defaced in one night, nor could the authors of this fact be discovered, notwithstanding a proclamation was issued, offering impunity and a reward for the informer; yet, in consequence of a clause

therein, inviting any person of what condition soever to discover any former sacrileges, some servants and slaves deposed, that a long time before, certain young men, heated with wine, had ridiculed some religious mystery, and that Alcibiades was among them. His enemies immediately commenced a prosecution against him, to which Alcibiades offered to answer, asserting his innocence, and protesting against accusations brought against him while he should be absent. His enemies, determined to attempt his destruction, procured others to move that he should have liberty to depart on his command, and that, after his return, a day of trial should be assigned him; to this proposition he was unwillingly obliged to consent.

The fleet sailed; but they had not been long in Sicily before orders from Athens arrived, directing Alcibiades to return and take his trial; the whole city being in a confusion on the affair of defacing the Hermæ. This was probably a scheme of the enemies of Alcibiades, to ruin the mighty interest, which his birth, fortune, and accomplishments had gained him in Athens: to effect their purpose, they also reported that he had entered into a conspiracy to betray the city to the Lacedemonians, and that he had persuaded the Argives to undertake something to their prejudice. It was therefore determined to put him to death on his return; but it being apprehended, that the attempt to arrest him in sight of the army might produce commotions, those who were sent to bring him home, were ordered to treat him with great decency, and not to discover by any means the severe resolution taken against him. They executed their commission very exactly; so that neither he nor his army, who were likewise accused, had any suspicion: but, in the course of the voyage, gathering from the seamen something of what was intended, and being informed that a person, out of fear of death, had acknowledged himself guilty, and impeached them, they wisely determined not to trust an enraged and superstitious multitude, but to provide for their own safety by withdrawing as soon as they had an opportunity: this offered quickly after; they escaped from their convoy, and retired to such parts of Greece as, out of hatred to Athens, were most likely to give them shelter.

Alcibiades went to Sparta, where he was well received. In the spring, when Agis king of Sparta invaded Attica, he gave him advice to seize and fortify Dicelea. This was a

severe stroke on the Athenians; but their misfortunes fell much heavier on them in Sicily, and their allies began to waver. They afterwards had some slight successes at sea, which discouraged the Peloponnesians; but Alcibiades exerted his eloquence to persuade them to continue the war; he advised them to send a small fleet to Ionia, promising to engage the cities to revolt from the Athenians, and to negociate a league between Sparta and the king of Persia, the advantages of which he pointed out to them. The Lacedemonians entering into his measures, he passed over into Ionia, and there actually effected what he had promised. He also found means to draw Tissaphernes, the king of Persia's lieutenant, into a league with them. The Spartans, however, were displeased with the terms of it, and seeking to have them altered, the Persians likewise grew displeased. Alcibiades did not long continue in favour with the Spartans; and having debauched the wife of Agis, that prince conceived the most inveterate hatred against him, and persuaded the Lacedemonians to send orders to their general in Ionia to put the Athenian to death. Alcibiades gained some intelligence of this, retired to Tissaphernes, and laying aside the Lacedemonian, as he had before done the Athenian, became a perfect Persian. By the politeness of his address, he gained so much on Tissaphernes, although a professed enemy to all Greeks, that he gave his name to his gardens of pleasure, after he had spent immense sums in adorning them; they were afterwards called Alcibiades. When the Athenian saw that Tissaphernes placed a confidence in him, he gave him much information respecting the affairs of Greece; told him that it was not the interest of the Persian monarch that Athens should be destroyed, but that she and Sparta should be supported as rivals to each other, and that then the Greeks would never have an opportunity to turn their united arms against his master; but added, that if it should become necessary to rely on one of them, he advised him to trust to Athens, because she would be content with the dominion of the sea; but that the pride of the Spartans would always stimulate them to new conquests, and excite in them a desire of setting the Greek cities in Asia at liberty.

Tissaphernes approving of these counsels, Alcibiades wrote privately to some officers of the Athenian army at Samos, intimating that he was treating with the Persian on their behalf; but would not return to his native country

until the democratical form of government was abolished. The reasons he advanced for this measure were, that the Persian king hated a democracy, but would immediately assist Athens, if the government was put into the hands of a few. These fickle people, the Athenians, prone to novelty, dissolved the democracy, and sent deputies to treat with Alcibiades and Tissaphernes; and, in case the terms offered by the Persian were reasonable, they were to declare that the Athenians would vest the sovereignty in the hands of a few. Before the deputies arrived, Alcibiades had discovered that Tissaphernes did not incline to keep the Athenians on any terms; therefore, he set up such high conditions in the name of the Persians, that the Athenians themselves broke off the treaty. The democracy of Athens was, however, destroyed, and a new form of government was set up. This did not give general satisfaction: the army at Samos declared for the democracy: and, at the request of their general Thrasybulus, recalled Alcibiades.

On his return, he made a most eloquent speech to the army, shewing them the true source of his misfortunes, the injustice of his countrymen, and the danger attending the state. The soldiers, pleased with his harangue, created him general, with full power, and proposed sailing immediately to Athens to restore the ancient form of government. Alcibiades opposed this extravagant measure; and told them, that since they had chosen him general, he must return to Tissaphernes to prepare things to make a speedy end of the war: accordingly, with the consent of the army, he departed. When he came to Tissaphernes, he extolled the great power of the Athenians; and, by this means, made himself formidable to the one party, and necessary to the other.

On his return to the army, the deputies from Athens were, by his request, received. The army declared to them they would not acknowledge the present government, but would sail to Athens and restore the democracy: this he opposed, and persuaded them to remain where they were; and told the deputies to return and demand of the tyrants to resign their authority. On their return, every thing was in confusion at Athens; a new form of government was proposed, and Alcibiades recalled, and the favourers of an oligarchy withdrew to the enemy. Alcibiades meantime sailed with thirteen gallies to Aspendus, where he had frequent conferences with the Persian lieu-

tenant. In his return, he took nine gallies belonging to the Peloponnesian fleet: and with this addition to his own squadron, he constrained the Halicarnassians to pay a large sum of money, and fortified Cos. An engagement soon after took place between the Athenian and Peloponnesian fleets; and, while the event was doubtful, Alcibiades came in sight with twenty gallies, and secured the victory.

The Athenians, after this, dividing their fleet into three parts, Alcibiades, with his squadron, fell in with the enemy's fleet under Mindarus, and fled from them, till he came in sight of the other divisions, and then pursued them in his turn towards Claros, sinking and taking their ships. When the enemy approached the shore, they were joined by the Persians; a second battle ensued, and a second victory was obtained. Thus, Alcibiades gained two victories in one day; and his fame now rose so high among his countrymen that they sent one thousand foot, three hundred horse, and thirty gallies, to reinforce him. He sailed, and did good service in the Hellespont, and afterwards sat down before Byzantium, then well fortified and defended by a Lacedemonian garrison. Some of the inhabitants betrayed the city, and let in Alcibiades and his army; while the garrison made so brave a defence, that he was on the point of being driven out; but, making a proclamation that the Byzantines should be safe in their persons and effects, they joined him, and the garrison was almost all put to the sword.

Alcibiades, and his colleague Theramenes, returned in triumph to Athens; they brought with them such immense spoils as had not been seen at Athens since the Persian war. The people almost deserted the city to behold Alcibiades when he landed. After he had made his harangue in the assembly, they directed the record of his banishment to be thrown into the sea, ordered him to be absolved from the curses he lay under, created him general, and conferred many other favours upon him. The sweetness of his temper, his complacence, and his applying the riches he brought home to the discharge of taxes, made the most virtuous of the citizens confess he deserved the honours that were paid him. He did not long remain in a state of inactivity, but put to sea again with a fleet of one hundred ships for the Hellespont, to assist some cities which still kept firm to the Athenians: he left part of his

fleet under Antiochus, with strict orders not to engage; but the latter disregarded his instructions, and was defeated. On this news, Alcibiades returned; but met with another stroke of ill fortune; for his enemies had found means to persuade the Athenians that the defeat was owing to his inattention, and that he held a correspondence with the Lacedemonians: they instantly deprived him of his command, and appointed ten new generals. To Conon, one of the ten, he delivered the fleet; but refused to return to Athens, and in his own ship passed into Thrace, built a castle there for his own security, and founded a little principality in the sight of his many and powerful enemies.

Alcibiades, though an exile, endeavoured to restore the power of his country. He was in a small town of Phrygia, under the government of Pharnabazus, when he was informed of the levies the younger Cyrus was making in Asia Minor, and concluding that this prince meditated an expedition against his brother Artaxerxes, he determined to repair to the court of the king of Persia, to apprise him of the danger, and to obtain succours for the deliverance of his country. But assassins sent by the satrap suddenly surrounded his house, and wanting the courage to attack him, set fire to it. Alcibiades rushed forth sword in hand through the flames, repulsed the barbarians, and fell beneath a shower of darts. This happened when he was only forty years old, in the ninety-fourth olympiad, or 404 B.C.

That elevation of sentiment, says the abbé Barthelemi, which is produced by virtue, was not to be sought in the heart of Alcibiades; but in it was found that intrepidity which is inspired by the consciousness of superiority. No obstacle, no danger, could either surprize or discourage him; he seemed persuaded that when minds of a certain order do not perform all they wish, it is because they have not courage to attempt all they can. Compelled by circumstances to serve the enemies of his country, it was as easy for him to acquire their confidence by the ascendancy he had over them, as to govern them by the wisdom of his counsels: he possessed this pre-eminence peculiar to himself, that he uniformly procured a triumph for the party that he favoured, and that his numerous actions were never tarnished by a single reverse of fortune.

In negociations, he sometimes employed the light of

his understanding, which was as vigorous as profound; sometimes he had recourse to stratagems and perfidy, which no reasons of state can ever justify; on other occasions he availed himself of the pliability of a character which the thirst of power or the desire of pleasing accommodated without difficulty to every conjuncture and change of situation. In every nation he commanded respect, and swayed the public opinion. The Spartans admired his frugality; the Thracians his intemperance; the Bœotians his love of the most violent exercises; the Ionians his taste for indolence and voluptuousness; the satraps of Asia a luxury they could not equal. He would have shown himself the most virtuous of men had he never known the example of vice; but vice hurried him on without making him its slave. It should seem as if the profanation of laws and the corruption of manners were considered by him only as so many victories gained over manners and the laws; it might be said too, that his faults were no more than the errors of his vanity. Those excesses of levity, frivolity, and imprudence which escaped his youth or idle hours, were no longer seen on occasions that demanded firmness and reflection. He then united prudence with activity, and pleasure never stole from him any of those moments which were necessary to the advancement of his glory, or the promotion of his interest. [1]

ALCIDAMAS, a rhetorician, born at Elæa, about the year 420 B. C. was contemporary with Isocrates, and the disciple of Gorgias. He composed a work on rhetoric, quoted by Plutarch; another in praise of death, mentioned by Cicero and Menander, and other works, noticed by Athenæus and Diogenes Laertius. There are only now extant two orations, one of Ulysses against Palamedes: the other, a declamation against the rhetoricians of his time, Περι Σοφιστων. They are both in Reiske's collection, vol. VIII. The abbé Auger translated them along with his Isocrates. [2]

ALCIMUS (LATINUS ALETHIUS), historian, orator, and poet, native of Agen, in the fourth century, wrote the history of Julian surnamed the apostate, and that of Sallust, consul and præfect of the Gauls under that emperor, which no longer exists; for we have nothing of him but an epigram

[1] An elegant memoir in Barthelemi's Anacharsis.—Plutarch.—Cornelius Nepos.—Moreri.

[2] Fabric. Bibl. Græc.—Biog. Universelle.—Moreri.

on Homer and Virgil, in the Corpus Poëtarum of Maittaire, London, 1714, 2 vols. folio.[1]

ALCINOUS, a Platonic philosopher, is supposed to have lived about the beginning of the second century. We have no account of his life, nor is he known but by his "Introduction to the doctrine of Plato," with which he appears to have been very well acquainted. Marsilius Ficinus translated it into Latin, and it was published, for the first time, with various pieces by Jamblicus, Proclus, Porphyry, Synesius, and other Platonists, Venice, by Aldus, 1497, fol. It has often been reprinted, and Charpentier wrote a commentary on it, which was published at Paris, 1575, 4to. Dennis Lambin gave an edition in Gr. and Lat. with scholia, Paris, 1567, 4to; and Michael Vascosan another, ibid. 1532, 8vo. Daniel Heinsius has inserted it in his editions of Maximus Tyrius, Leyden, 1608, 1617, and Oxford, 1667, 8vo. It is also, in Latin, in the first editions of Apuleius, Rome, 1469, and 1472; Venice, 1521, &c.; and our countryman, Stanley, printed it in his "History of Philosophy." It was very recently translated into French, and published by M. Combes Dounous, Paris, 1800, 12mo. There is another Alcinous, mentioned by Philostratus in his lives of the Greek sophists.[2]

ALCIPHRON, a Greek author, of whom little is known, unless by his "Epistles," which afford much amusing information respecting the domestic manners of the Greek courtesans, fishermen, and parasites. Dr. Jortin is of opinion that he drew them up for the use of his scholars, to teach them to speak and write Greek with purity and fidelity; but this opinion the English translators have very amply refuted. The best edition of these letters is that of Bergler, Gr. and Lat. with learned notes, Leipsic, 1709, 1715, 12mo, the latter a very rare edition. There is another, Utrecht, 1791, 8vo, and reprinted, with some additions by M. Wagner, Leipsic, 1798, 2 vols. 8vo. M. Bast, a French scholar, has lately found some unpublished letters, and very important variations, among the manuscripts in the imperial library of Paris, and has some intention of publishing them in a new edition of Alciphron. An excellent translation of the Epistles was published, London, 1791, 8vo. The first and second books, and the

[1] Moreri in Alethius.—Chaufepie.

[2] Ibid.—Biog. Universelle.—Vossius de Philos. Sectis.—Fabric. Bibl. Græc. —Brucker.

eloquent preface, by Mr. Monro, now rector of Easton, in Essex; and the third, with the notes, by the rev. William Beloe, the able translator of Herodotus.[1]

ALCMÆON, a philosopher of Crotona, the son of Perithus, was one of the disciples of Pythagoras, and flourished probably about 500 B. C. He acquired a high degree of reputation in the Italian school by his knowledge of nature, and his skill in medicine. He is said to have been the first person who attempted the dissection of a dead body; and in the course of his operations, he made some discoveries in the structure of the eye. The sum of his philosophical tenets, as far as they can be collected from scattered fragments, is this: Natural objects, which appear multiform to men, are in reality two-fold: intelligent natures, which are immutable; and material forms, which are infinitely variable. The sun, moon, and stars are eternal, and are inhabited by portions of that divine fire, which is the first principle in nature. The moon is in the form of a boat, and when the bottom of the boat is turned towards the earth, it is invisible. The brain is the chief seat of the soul. Health consists in preserving a due mean between the extremes of heat and cold, dryness and moisture.[2]

ALCMAN, an ancient musician, and one of the early cultivators of lyric poetry, was a native of Sardis, and flourished about 670 B. C. Heraclides of Pontus assures us that he was a slave in his youth at Sparta, but that by his good qualities and genius, he acquired his freedom, and a considerable reputation in lyric poetry. He was consequently an excellent performer on the cithara, and, if he was not a flute player, he at least sung verses to that instrument; Clemens Alexandrinus makes him author of music for choral dances; and, according to Archytas Harmoniacus, quoted by Athenæus, Alcman was one of the first and most eminent composers of songs on love and gallantry. If we may credit Suidas, he was the first who excluded hexameters from verses that were to be sung to the lyre, which afterwards obtained the title of lyric poems. And Ælian tells us, that he was one of the great musicians who were called to Lacedæmon, by the exigencies of the state, and that he sung his airs to the sound of the flute.

[1] Biog. Universelle.—Fabric. Bibl. Græc.—Preface to the English Translation.—Saxii Onomasticon. [2] Brucker.—Gen. Dict.—Moreri.

All the evolutions in the Spartan army were made to the sound of that instrument; and as patriotic songs accompanied by it were found to be excellent incentives to public virtue, Alcman seems to have been invited to Sparta, in order to furnish the troops with such compositions. Alcman was not more remarkable for a musical genius, than for a voracious appetite, and Ælian numbers him among the greatest gluttons of antiquity. This probably brought on the *morbus pediculosus*, of which he died. His tomb was still to be seen at Lacedæmon, in the time of Pausanias. But nothing, except a few fragments, are now remaining of the many poems attributed to him by antiquity. These have been published by Stephens, among other lyric fragments, at the end of his edition of Pindar, 1560; and have been often reprinted.—There is said to have been another ALCMAN of Messina, also a lyric poet. [1]

ALCOCK (JOHN), successively bishop of Rochester, Worcester, and Ely, in the latter end of the fifteenth century, was born at Beverley in Yorkshire, and educated at the University of Cambridge, where he took the degree of doctor of laws. In 1461, he was collated to the church of St. Margaret's, New Fish-street, London, by Thomas Kemp, bishop of that diocese, and in the same year was advanced to the deanry of St. Stephen's college, Westminster. In 1462 he was appointed master of the rolls. Six years after, he obtained two prebends; one in the church of Sarum, and the other in that of St. Paul's, London. In 1470, he was made a privy counsellor, and one of the ambassadors to the king of Castille; and next year, he was, together with others, a commissioner to treat with the commissioners of the king of Scotland. About the same time, he was appointed by Edward IV. to be of the privy council to his son Edward, prince of Wales. He was also in 1471 promoted to the bishopric of Rochester; and in 1472, constituted lord high chancellor of England, in which office he does not appear to have continued longer than ten months. In 1476, he was translated to the see of Worcester, and appointed lord president of Wales. During his being bishop of Worcester, he very elegantly enlarged the church of Westbury. He was in

[1] Fabr. Bibl. Gr.—Vossius de Poet. Græc.—Burney's Hist. of Music, vol. I. —Gen. Dict.—Moreri.

disgrace with the Protector Richard duke of York, and was removed from his office of preceptor to Edward V. on account of his attachment to that young prince. Soon after the accession of Henry VII. he had again, for a short time, the custody of the great seal. At length, in 1486, he was raised to the bishopric of Ely, and according to A. Wood, he was made president of the council of king Edward IV. in the same year, which is a palpable mistake, as Henry VII. came to the crown in 1485. Bishop Alcock, in 1488, preached a sermon at St. Mary's church at Cambridge, which lasted from one o'clock in the afternoon till past three.

He was a prelate of singular learning and piety, and not only a considerable writer, but an excellent architect, which occasioned his being made comptroller of the royal works and buildings, under Henry VII. He founded a school at Kingston upon Hull (Fuller says, at Beverley); and a chapel on the south side of the church in which his parents were buried. He built the beautiful and spacious hall belonging to the episcopal palace at Ely, and made great improvements in all his other palaces. Lastly, he founded Jesus college, Cambridge, for a master, six fellows, and as many scholars; which, under the patronage of his successors, the bishops of Ely, has greatly increased in buildings and revenues; and now consists of a master, sixteen fellows, and thirty scholars. He wrote several pieces, particularly "Mons perfectionis ad Carthusianos," Lond. 1501, 4to; "Galli Cantus ad Confratres suos curatos in Synodo apud Barnwell, 25 Sept. 1498," Lond. per Pynson, 1498, 4to. At the beginning is a print of the bishop preaching to the clergy, with a cock (his crest) at each side, and there is another in the first page. "Abbatia Spiritus sancti in pura conscientia, fundata," Lond. 1531, 4to. "In Psalmos penitentiales," in English verse. "Homiliæ vulgares." "Meditationes piæ." "Spousage of a virgin to Christ," 1486, 4to. Bishop Alcock died Oct. 1, 1500, at his castle at Wisbech, and was buried in the middle of a sumptuous chapel, which he had built for himself, at the east end of the north aile of the presbytery of Ely cathedral, and which is a noble specimen of his skill in architecture.[1]

1 MS Life by rev. W. Cole, of Milton, abridged in Bentham's Ely.—Biog. Brit.—Bale.—Tanner.—Fuller's Worthies.—Warton's Hist. of Poetry, vol. I. p. 307; II. p. 249, 419.

ALCOCK (NATHAN), an English physician of considerable celebrity as a practitioner, was the second son of David Alcock of Runcorn in Cheshire, by his wife Mary Breck, and was born in that place, Sept. 1707. He was initiated in reading and grammar by his parents, and afterwards placed at a neighbouring school, which he soon left upon some disgust. After however passing some time in idle rustic amusements, he was roused to a sense of duty, and resolved to return to school, and to qualify himself for the study of medicine, if his father would give up to him a small estate, about 50*l.* a year, with which he engaged to maintain himself. His father complying, he put himself under the care of his brother-in-law, Mr. Cowley, master of a public grammar-school in Lancashire, and after applying with enthusiasm to the Greek and Latin languages, mathematics, &c. he removed to Edinburgh, and went through the usual course of lectures in that medical school. Here the fame of Boerhaave was so often echoed by the professors, who had been his pupils, that Mr. Alcock felt an irresistible desire to complete his medical studies under him, and accordingly went to Leyden, where he benefited by the instructions, not only of that eminent teacher, but by those of his very learned contemporaries, Gaubius, Albinus, and Gravesand. He concluded his studies there by taking the degree of M. D. in 1737; and the following year returned to England with a view to settle in some part of his native country.

His first design was to lecture on anatomy and chemistry at Oxford, where these sciences were at that time superficially taught; but had many difficulties placed in his way by the regular lecturers, and was permitted only to read privately in a room furnished him by the indulgence of the principal and fellows of Jesus college. Yet persevering, and exhibiting uncommon talents and zeal, he became popular, and in Nov. 17, 1741, was incorporated M. A. of Jesus college, by decree of convocation; and about 1749 read his lectures in the museum, although without the appointment of the Regius professor. He proceeded B. M. in 1744, and D. M. in 1749. In 1744 he was elected a fellow of the Royal Society, and in 1754 was made fellow of the college of physicians, London, to which city he had many urgent invitations, as the most proper place for one whose medical fame was now completely established. But his health had been for some time af-

fected by a gouty disorder, which debilitated both body and mind in such a degree, as to oblige him even to leave his favourite Oxford. Accordingly in 1759, he retired to his native place, Runcorn; where it was hoped that freedom from lecturing and extensive practice, with change of air and exercise, might enable him to resume his profession. On his arrival, however, at Runcorn, he insensibly fell into practice, which he did not think proper to decline, as it obliged him to frequent and short journies, and change of air; and this restored, in some measure, his usual vigour and spirits. But after some years, his old disorder began to return at shorter intervals, and with more violence, accompanied with hypocondriacal affections and giddiness, which terminated in a paralytic stroke, of which he died Dec. 8, 1779, and was buried in Runcorn church. He was a man of great knowledge in his art, and had a familiar acquaintance with natural philosophy, mathematics, and astronomy. In practice, he was uncommonly successful.

As an author, we know not of any thing he published; but he had sketched some treatises on physical and philosophical subjects, with a view to publication; and in 1759, just before leaving Oxford, he began to print a treatise "On the Effects of Climate on the constitutions and manners of men," some sheets of which remained for many years in the possession of his printer, Mr. Jackson, but were probably removed by him before his death. He had also begun to prepare a work "on Air," as a sequel to the former; and a few weeks before his death, he informed his biographer of his intention to publish a collection of "Formulæ," with notes and cases.[1]

ALCUINUS, or ALBINUS (FLACCUS), one of the few learned Englishmen of the eighth century, was born in the north of England, and educated at York, under the direction of archbishop Egbert, as we learn from his own letters, in which he frequently calls that great prelate his beloved master, and the clergy of York the companions of his youthful studies. As he survived the venerable Bede about seventy years, it is hardly possible that he could have received any part of his education under him, as some writers have asserted; nor does he ever call that great man his master, though he speaks of him with the highest venera-

[1] Some Memoirs of the Life of Dr. N. Alcock, London, 1780, 8vo.—Wood's Annals.

tion. It is not well known to what preferments he had attained in the church before he left England, although some say he was deacon of the church of York, and abbot of Canterbury. The occasion of his leaving his native country was, his being sent on an embassy by Offa, king of Mercia, to the emperor Charlemagne, who contracted so great an esteem and friendship for him, that he earnestly solicited, and at length prevailed upon him, to settle in his court, and become his preceptor in the sciences. Alcuinus accordingly instructed that great prince in rhetoric, logic, mathematics, and divinity; which rendered him one of his greatest favourites. He was treated with so much kindness and familiarity by the emperor, that the courtiers called him, by way of eminence, "the emperor's delight."

Charlemagne employed Alcuinus to write against the opinions of Felix, bishop of Urgel, who had revived something like the Nestorian heresy, by separating the humanity from the divinity of the Son of God; and Alcuinus shewed himself a master of his subject, and wrote in a very candid and moderate spirit. He also defended the orthodox faith against Felix, in the council of Francfort, in 794. This likewise he performed to the entire satisfaction of the emperor and council, and even to the conviction of Felix and his followers, who abandoned their errors. The emperor consulted chiefly with Alcuinus on all things relating to religion and learning, and, principally by his advice, founded an academy in the imperial palace, over which Alcuinus presided; and other academies were established in the chief towns of Italy and France, at his instigation. In France he may be reckoned a principal instrument in founding the universities of Paris, Tours, Fulden, Soisson, and many others.

After Alcuinus had spent many years in the most intimate familiarity with Charlemagne, he at length, with great difficulty, obtained leave to retire to his abbey of St. Martin's, at Tours. Here he kept up a constant correspondence with the emperor, and the contents of their letters show their mutual love of religion and learning, and their anxiety to promote them in the most munificent manner. In one of these letters, which Dr. Henry has translated, there is a passage which throws some light on the learning of the times—"The employments of your Alcuinus in his retreat are suited to his humble sphere; but they are neither inglorious nor unprofitable. I spend my time in the halls of

St. Martin, in teaching some of the noble youths under my care the intricacies of grammar, and inspiring them with a taste for the learning of the ancients; in describing to others the order and revolutions of those shining orbs which adorn the azure vault of heaven; and in explaining to others the mysteries of divine wisdom, which are contained in the holy scriptures: suiting my instructions to the views and capacities of my scholars, that I may train up many to be ornaments to the church of God, and to the court of your imperial majesty. In doing this, I find a great want of several things, particularly of those excellent books in all arts and sciences, which I enjoyed in my native country, through the expence and care of my great master Egbert. May it therefore please your majesty, animated with the most ardent love of learning, to permit me to send some of our young gentlemen into England, to procure for us those books which we want, and transplant the flowers of Britain into France, that their fragrance may no longer be confined to York, but may perfume the palaces of Tours.' Mr. Warton, who in his History of Poetry gives some account of the learned labours of Alcuinus, endeavours to undervalue his acquirements. This, in an enlightened age like the present, is easy, but is scarcely candid or considerate. Alcuinus was one of the few who went beyond the learning of his age, and it is surely impossible to contemplate his superiority without veneration. Mr. Warton has likewise asserted, what is a mistake, that Alcuinus advised Bede to write his Ecclesiastical History. He probably copied this from Leland, without examining the dates. Alcuinus must have been a mere child, if born at all, when Bede wrote his history. But there was another Alcuinus, an abbot of Canterbury, who was strictly contemporary with Bede, and may have been his adviser.

Charlemagne often solicited him to return to court, but he excused himself, and remained at Tours until his death, May 19, 804. He was buried in the church of St. Martin, where a Latin epitaph of twenty-four verses, of his own composition, was inscribed upon his tomb. This epitaph is preserved by father Labbe, in his Thesaurus Epitaphiorum, printed at Paris 1686. He understood the Latin, Greek, and Hebrew languages extremely well; was an excellent orator, philosopher, mathematician, and, according to William of Malmesbury, the best English divine after Bede and Adhelme. How greatly France was indebted to him

for her flourishing state of learning in that and the following ages, we learn from a German poet, cited by Camden in his Britannia:

> Quid non Alcuino, facunda Lutetia, debes?
> Instaurare bonas ibi qui feliciter artes,
> Barbariemque procul solus depellere cœpit.

His works, which consist of fifty-three treatises, homilies, commentaries, letters, poems, &c. were first collected and published at Paris, by Andrew Duchesne, fol. with a life of the author; but a more complete edition was published in 1777, at Ratisbon, 2 vols. fol. by M. Froben, prince-abbé of St. Emmeraude. Father Chifflet published also in 1656, 4to, "The Confession of Alcuinus," which Mabillon proves to have been genuine. The last mentioned edition of 1777, contains most of the pieces written by Alcuinus, which were pointed out by Du Pin; and the editor having procured a great number of manuscripts from Italy, France, Germany, England, and Spain, was enabled not only to revise and correct what had been already published, but to make very considerable additions; the whole arranged in a methodical order, carefully collated, and illustrated with historical and critical introductions, disquisitions, and notes.[1]

ALCYONIUS, (PETER), a learned Italian, was born at Venice, of poor parents of the lowest class, about the end of the fifteenth century. Alcyonius, or Alcyonio, was not his family name, but he, is supposed to have adopted it, according to the custom of his age, to give himself an air of antiquity or classical origin. Whatever the meanness of his birth, he had the merit of applying in his youth to the learned languages with such success, as to become a very accomplished scholar. He was corrector of the press a considerable time for Aldus Manutius, and is entitled to a share in the praises given to the editions of that learned printer. He translated into Latin several treatises of Aristotle; but Sepulveda wrote against these versions, and pointed out so many errors in them, that Alcyonius had no other remedy than buying up as many copies as he could get of Sepulveda's work, and burning them. The treatise which Alcyonius published concerning Banishment contained so many fine passages, with others quite the reverse,

[1] Henry's History of England, vol. IV. the best account in English of Alcuinus.—Biog. Brit.—Gen. Dict.—Warton's Hist. vol. I. Dissert. 2, p. 101-103.—Archæologia, vol. IV.—Cave, vol. I.—Drake's Eboracum.—Leland.—Bale.—Tanner in Albinus.—Crit. Rev. vol. XLVI. p. 306.—Saxii Onomasticon.

that it was thought he had interwoven with somewhat of his own, several fragments of Cicero's treatise De Gloria; and that afterwards, in order to save himself from being detected in this theft, he burnt the manuscript of Cicero, the only one extant. Paulus Manutius, in his commentary upon these words of Cicero, "Librum tibi celeriter mittam de gloria," has the following passage relating to this affair: "He means (says he) his two books on Glory, which were handed down to the age of our fathers; for Bernard Justinian, in the index of his books, mentions Cicero de Gloria. This treatise, however, when Bernard had left his whole library to a nunnery, could not be found, though sought after with great care, and nobody doubted but Peter Alcyonius, who, being physician to the nunnery, was intrusted with the library, had basely stolen it. And truly, in his treatise of Banishment, some things are found interspersed here and there, which seem not to savour of Alcyonius, but of some higher author." Paul Jovius repeated this accusation, and it was adopted as a fact by other writers. Alcyonius, however, has been amply vindicated by some late biographers, particularly Tiraboschi, who has proved that the charge was not only destitute of truth, but of probability.

In 1517, he aspired to the professor's chair, which his master Marcus Musurus held, but was rejected on account of his youth. In 1521, however, he went from Venice to Florence, where he obtained, by the interest of the cardinal Julius de Medicis, the Greek professorship of that university, and, besides his salary, had ten ducats a month from the cardinal de Medicis, to translate Galen "De partibus animalium." As soon as he understood that this cardinal was created pope, he asked leave of the Florentines to depart; and though he was refused, he went nevertheless to Rome, in great hopes of raising himself there. He lost all his fortune during the troubles the Columnas raised in Rome; and some time after, when the emperor's troops took the city, in 1527, he received a wound when flying for shelter to the castle of St. Angelo: but got thither, notwithstanding he was pursued by the soldiers, and joined Clement VII. He was afterwards guilty of base ingratitude towards this pope; for, as soon as the siege was raised, he deserted him, and went over to cardinal Pompeius Columna, at whose house he fell sick, and died a few months after, in his fortieth year. Alcyonius might have made greater advances in learning, had he not been too much influenced

by vanity and self-conceit, which hindered him from taking the advice of his friends. He was likewise too much addicted to detraction and abuse, which raised him many enemies. Menckenius reprinted his treatise "De Exilio," in 1707, 12mo, Leipsic, with those of Valerianus and Tollius on the misfortunes of men of letters, and other pieces on the same subject, under the title of "Analecta de calamitate Literatorum." The treatise "De Exilio" was first printed at the Aldine press, 1522, 4to. The only other original works which he left are, his orations on the taking of Rome, and on the knights who died at the siege of Rhodes; which we cannot find to have been published, but which had merit enough to prove him capable of writing the treatise on exile.[1]

ALDEGRAEF, or ALDEGREVER (HENRY), a celebrated artist, was born at Zoust in Westphalia, in 1502; but we have no account of his family, nor are we quite certain of his Christian name, some calling him Henry, and some Albert. It is said, that he went to Nuremberg, and studied under Albert Durer, as he copied his style. As a painter, he attained considerable fame: the principal part of his works are in the churches and convents of Germany. Des Piles mentions a "Nativity" by him, which he accounts worthy of the admiration of the curious. He is, however, chiefly known by his engravings; and as, like many of the ancient engravers, particularly of Germany, he applied himself chiefly to the engraving of small plates, he has been classed by French authors among those they call *little masters*, and in this class he claims the first rank. The mechanical part of his engraving is extremely neat, and executed entirely with the graver. The light parts upon his flesh he has often rendered very soft and clear, by the addition of small long dots, which he has judiciously interspersed. His drawing of the naked figure, which he seems very fond of introducing, is much correcter than is usually found among the old German masters; and much less of that stiff taste, so common to them, appears in his best works. But Florent le Comte's observation is certainly very just, that his men figures are far more correct than his women. His heads are very expressive in general, and his other extremities well marked, but sometimes rather

[1] Gen. Dict.—Moreri.—P. Jov. Elog.—Saxii Onomasticon.—Biog. Universelle.—Tiraboschi—Mazzuchelli Scrittori Italiani.

heavy. But as his prints are very numerous, amounting, according to abbé de Marolles, to no less than 350, they cannot be supposed to be all equal; it is, therefore, necessary to see many of his prints, before any adequate judgment can be formed. The first collection of them was formed by the burgomaster Six, but to this many additions were made by Mariette, to the amount of 390 pieces, comprising many duplicates with differences. This collection was sold in France, in 1805, for 660 francs. He died at Soest, in 1558, in very poor circumstances. [1]

ALDERETE (DIEGO GRATIAN DE), the son of Diego Garcia, one of the great officers of the house of Ferdinand and Isabella, was born about the end of the fifteenth century, and died at the age of ninety, in the reign of Philip II. His father sent him, when very young, to study at Louvain, under the care of John Louis Vives, and he made extraordinary proficiency in Greek, Latin, and philosophy. Charles V. made him his private secretary, and he was retained in the same station by Philip II. and enjoyed great favour at court. He is extolled by his countrymen, as a man of piety, wisdom, and Christian philosophy. His works are principally translations. 1. A translation of Xenophon, in elegant Spanish, Salamanca, 1552, fol. 2. Translations of the greater part of the works of Plutarch, Isocrates, Dio Chrysostom, Agapetus the deacon: 3. A Translation of Thucydides, Salamanca, 1554, fol. He also wrote a "History of the taking of Africa," a sea-port on the coast of Barbary; and left behind him a collection of the military treatises which had appeared in Greek, Latin, and French, translated into Spanish for the use of his countrymen. His taste, and his rank in society, gave him a considerable influence in the progress of Spanish literature, during his long life. [2]

ALDERETE (JOSEPH and BERNARD), two brothers, natives of Malaga, whose history has not been separated by their biographers. They studied the belles lettres, antiquities, and civil law, with equal ardour and equal reputation. They both became ecclesiastics, and even in their persons there was a very close resemblance. Joseph obtained a prebend of Cordova, which he resigned in favour of Bernard, that he might enter among the Jesuits. He after-

1 Strutt and Pilkington's Dictionaries.—Moreri.—De Piles.—Biog. Universelle.
2 Biographie Universelle.

wards became rector of the college of Granada. While among the Jesuits, he published a work on the "Exemption of the regular Orders," Seville, 1605, 4to; and another entitled "De religiosa disciplina tuenda," ibid. 4to, 1615. Bernard, his brother, was appointed grand vicar by the archbishop of Seville, don Pedro de Castro, but obtained permission to reside at Cordova. He was one of the most learned and high esteemed of the Spanish literati of his time, and eminent for his knowledge of the Greek, Hebrew, and Oriental languages and antiquities. He has left two works in Spanish: 1. "Origen de la lengua Castellana." Rome, 1606, 4to; 1682, fol.; to which he acknowledges his brother Joseph contributed liberally. 2. "Varias antiguedades de Espana Africa y otras provincias," Antwerp, 1614, 4to. He also wrote a letter to pope Urban VIII. on the relics of certain martyrs, Cordova, 1630, fol.; and a collection of letters on the sacrament. He had composed a "Boëtia illustrata," the loss of which is regretted by the Spanish antiquaries. Joseph was born in 1560, and died in 1616; but the dates of the birth and death of Bernard are not known.[1]

ALDERETE (BERNARD), a native of Zamora, in the kingdom of Leon, towards the end of the reign of Philip II. deserves some mention, to distinguish him from the preceding. He entered when very young into the society of the Jesuits, and attained so much character on account of his learning, as to be appointed first professor at Salamanca, and was the first Jesuit on whom the university, jealous of the power and ambition of that order, conferred the degree of doctor. He died at Salamanca in 1657. He wrote, 1. "Commentaria et disputationes in tertiam partem S. Thomæ, de incarnati verbi mysteriis et perfectionibus," Lyons, 2 vols. fol. 2. Separate treatises, "De visione et scientia Dei—De voluntate Dei—De reprobatione et prædestinatione," afterwards printed together at Lyons, 1662.[2]

ALBINI (TOBIAS), an Italian physician and botanist of Cesena, in the seventeenth century, was physician to cardinal Odoard Farnese, who appointed him superintendant of his botanic garden. He is mentioned, in the last edition of this dictionary, as the author of "Descriptio plantarum

[1] Antonio Bibl. Hispan.—Biographie Universelle.
[2] Ibid.—Morerl.

horti Farnesiani," Rome, 1625, fol. But it is necessary to mention that Albini's name, for whatever reason, was borrowed on this occasion, and that the work, as appears by the preface, was written by Peter Castelli, a physician at Rome.[1]

ALDHELM, or ADELM (St.), an English divine, was bishop of Shireburn in the time of the Saxon heptarchy, and in the eighth century. William of Malmesbury says that he was the son of Kenred, or Kenter, brother of Ina king of the West-Saxons. He was born at Caer Bladon, now Malmesbury, in Wiltshire. He had part of his education abroad in France and Italy, and part at home under Maildulphus, an Irish Scot, who had built a little monastery where Malmesbury now stands. Upon the death of Maildulphus, Aldhelm, by the help of Eleutherius bishop of Winchester, built a stately monastery there, and was himself the first abbot. When Hedda, bishop of the West-Saxons, died, the kingdom was divided into two dioceses; viz. Winchester and Shireburn, and king Ina promoted Aldhelm to the latter, comprehending Dorsetshire, Wiltshire, Devonshire, and Cornwall: he was consecrated at Rome by pope Sergius I. and Godwin tells us that he had the courage to reprove his holiness for having a bastard. Aldhelm, by the directions of a diocesan synod, wrote a book against the mistake of the Britons concerning the celebration of Easter, which brought over many of them to the catholic usage in that point. He likewise wrote a piece, partly in prose and partly in hexameter verse, in praise of virginity, dedicated to Ethelburga abbess of Barking, and published amongst Bede's Opuscula, besides several other treatises, which are mentioned by Bale and William of Malmesbury, the latter of whom gives him the following character as a writer: "The language of the Greeks," says he, "is close and concise, that of the Romans splendid, and that of the English pompous and swelling: as for Aldhelm, he is moderate in his style; seldom makes use of foreign terms, and never without necessity; his catholic meaning is clothed with eloquence, and his most vehement assertions adorned with the colours of rhetoric: if you read him with attention, you would take him for a Grecian by his acuteness, a Roman by his elegance, and an Englishman by the pomp of his language." He is

[1] Biographie Universelle.

said to have been the first Englishman who ever wrote in Latin; and, as he himself tells us in one of his treatises on metre, the first who introduced poetry into England: "These things," says he, "have I written concerning the kinds and measures of verse, collected with much labour, but whether useful I know not; though I am conscious to myself I have a right to boast as Virgil did:

> I first, returning to my native plains,
> Will bring the Aonian choir, if life remains."

William of Malmesbury tells us, that the people in Aldhelm's time were half-barbarians, and little attentive to religious discourses: wherefore the holy man, placing himself upon a bridge, used often to stop them, and sing ballads of his own composition: he thereby gained the favour and attention of the populace, and insensibly mixing grave and religious things with those of a jocular kind, he by this means succeeded better than he could have done by austere gravity. Aldhelm lived in great esteem till his death, which happened May the 25th, in the year 709.

Such is the account that has been commonly given of this extraordinary man. We shall now advert to some circumstances upon which modern research has thrown a new light. All the accounts represent Aldhelm as having been a very considerable man for the time in which he lived. It is evident, says Dr. Henry, from his works, which are still extant, that he had read the most celebrated authors of Greece and Rome, and that he was no contemptible critic in the languages in which these authors wrote. In the different seminaries in which he was educated, he acquired such a stock of knowledge, and became so eminent for his literature, not only in England but in foreign countries, that he was resorted to by many persons from Scotland, Ireland, and France. Artville, a prince of Scotland, sent his works to Aldhelm to be examined by him, and entreated him to give them their last polish, by rubbing off their Scotch rust. Besides the instructions which Aldhelm received from Maildulphus, in France and Italy, he had part of his education, and as it would seem the most considerable part, at Canterbury, under Theodore, archbishop of that city, and Adrian, the most learned professor of the sciences who had ever been in England. The ardour with which he prosecuted his studies at that place, is well represented in a letter written by him to Hedda,

bishop of Winchester; which letter also gives a good account of the different branches of knowledge in the cultivation of which he was then engaged. These were, the Roman jurisprudence, the rules of verses and the musical modulation of words and syllables, the doctrine of the seven divisions of poetry, arithmetic, astronomy, and astrology. It is observable, that Aldhelm speaks in very pompous terms of arithmetic, as a high and difficult attainment: though it is now so generally taught, as not to be reckoned a part of a learned education. In opposition to what has been commonly understood, that Aldhelm was the first of the Saxons who taught his countrymen the art of Latin versification, Mr. Warton, in his History of Poetry, informs us, that Conringius, a very intelligent antiquary in this sort of literature, mentions an anonymous Latin poet, who wrote the life of Charlemagne in verse, and adds that he was the first of the Saxons that attempted to write Latin verse. But it ought to have been recollected, that Aldhelm died above thirty years before Charlemagne was born. Aldhelm's Latin compositions, whether in prose or verse, as novelties, were deemed extraordinary performances, and excited the attention and admiration of scholars in other countries. His skill in music has obtained for him a considerable place in sir John Hawkins's History of Music.

His works are, 1. "De octo vitiis principalibus," extant in Canisius's Bibliotheca Patrum. 2. "Ænigmatum versus mille," published with other of his poems by Martin Delrio at Mentz, 1601, 8vo. 3. "A book addressed to a certain king of Northumberland, named Alfrid, on various subjects. 4. "De vita Monachorum." 5. "De laude Sanctorum." 6. "De Arithmetica." 7. "De Astrologia." 8. "On the mistake of the Britons concerning the celebration of Easter, printed by Sonius," 1576. 9. "De laude Virginitatis," published among Bede's Opuscula; besides many epistles, homilies, and sonnets, in the Saxon language.[1]

ALDHUN, the first bishop of Durham, was promoted to that see in the year 990, being the twelfth of the reign of king Ethelred. He was of a noble family; but, according to Simeon of Durham, more ennobled by his virtues and religious deportment. He sat about six years in the

[1] Biog. Brit.—Fox's Acts, vol. I. p. 139.—Cave, vol. I.—Tanner.—Warton's Hist. of Poetry, vol. I. Dissert. p. 26.—Brucker.—Saxii Onomasticon.

see of Lindisfarne, or Holy Island in Northumberland, during which time that island was frequently exposed to the incursions of the Danish pirates. This made him think of removing from thence; though Simeon of Durham says, he was persuaded by an admonition from heaven. However, taking with him the body of St. Cuthbert, which had been buried there about 113 years, and accompanied by all the monks and the rest of the people, he went away from Holy Island; and after wandering about some time, at last settled with his followers at Dunelm, now called Durham, where he gave rise both to the city and cathedral church. Before his arrival, Dunelm consisted only of a few scattered huts or cottages. The spot of ground was covered with a very thick wood, which the bishop, with the assistance of the people that followed him, made a shift to cut down, and clear away. After he had assigned the people their respective habitations by lot, he began to build a church of stone; which he finished in three years time, and dedicated to St. Cuthbert, placing in it the body of that saint. From that time the episcopal see, which had been placed at Lindisfarne by bishop Aidan (see AIDAN), remained fixed at Durham; and the cathedral church was soon endowed with considerable benefactions by king Ethelred, and other great men.

Aldhun had a daughter named Ecgfrid, whom he gave in marriage to Ucthred, son of Waltheof earl of Northumberland, and with her, six towns belonging to the episcopal see, upon condition that he should never divorce her. But that young lord afterwards repudiating her, with a view to a nobler alliance, Aldhun received back the church lands he had given with her. This prelate educated king Ethelred's two sons, Alfred and Edward; and, when their father was driven from his throne by Swane, king of Denmark, he conducted them, together with queen Emma, into Normandy, to duke Richard the queen's brother. This was in the year 1017, a little before bishop Aldhun's death; for the next year, the English having received a terrible overthrow in a battle with the Scots, the good bishop was so affected with the news, that he died a few days after, having enjoyed the prelacy twenty-nine years. Radulphus de Diceto calls this bishop Alfhunus, and bishop Godwin, Aldwinus.[1]

[1] Biog. Brit. but more fully in Hutchinson's Hist. of Durham, vol. I.—Gen. Dict.

ALDOBRANDINI (SILVESTER) was a native of Florence, and for some time a professor of law at Pisa. On his return to his own country, he involved himself in the prevailing political contests; and having taken a part in opposition to the house of Medici, he was banished, and deprived of all his property. Paul III. however, received him at Rome, and appointed him advocate of the treasury and apostolic chamber. He died in 1558, aged 58, leaving several works on jurisprudence, which are enumerated by Mazzuchelli. He was the father of Hypolitus Aldobrandini, who reached the papal chair, and assumed the name of Clement VIII.[1]

ALDOBRANDINI (THOMAS), another son of the above Sylvester, was born at Rome, where he was promoted to be secretary of the briefs after the death of Poggio in 1568. He died in the prime of life. He was the author of a translation of "Diogenes Laertius," which was published at Rome in 1594, fol. at the expence of cardinal Peter Aldobrandini, his nephew; and also of a commentary on Aristotle's treatise on hearing. These works have been praised by Veltori, by Buonamici, and by Casaubon. There have been several other cardinals of the same name and family.[2]

ALDOBRANDINO, a native of Florence, who flourished in the fourteenth century, and died Sept. 30, 1327, was a physician of great eminence in his time, and practised principally at Sienna, whither the jealousy of his colleagues at Bologna, where he first studied, had obliged him to retire. He wrote notes on Avicenna and Galen, and on some parts of Hippocrates. The abbé Lami gives an article to his memory in his "Notices literaires," published in 1748; and he is celebrated also in Lucques's edition of the Eloges of illustrious Tuscans, vol. I.[3]

ALDRED, abbot of Tavistock, was promoted to the bishopric of Worcester in 1046. He was so much in favour with king Edward the Confessor, and had so much power over his mind, that he obliged him to be reconciled with the worst of his enemies, particularly with Swane, son of the earl Godwin, who had revolted against him, and came with an army to invade the kingdom. Aldred also restored the union and friendship between king Edward and Griffith king of Wales. He took afterwards a journey to Rome; and being returned into England in the year

1. Biographie Universelle. 2 Ibid. 3 Ibid.

1054, he was sent ambassador to the emperor Henry II. staid a whole year in Germany, and was very honourably entertained by Herman archbishop of Cologn, from whom he learned many things relative to ecclesiastical discipline, which on his return he established in his own diocese. In 1058, he went to Jerusalem, which no archbishop or bishop of England had ever done before him. Two years after, he returned to England; and Kinsius, archbishop of York, dying the 22d of December, 1060, Aldred was elected in his stead on Christmas day following, and thought fit to keep his bishopric of Worcester with the archbishopric of Canterbury, as some of his predecessors had done. Aldred went soon after to Rome, in order to receive the pallium from the pope: he was attended by Toston, earl of Northumberland, Giso, bishop of Wells, and Walter, bishop of Hereford. The pope received Toston, very honourably, and made him sit by him in the synod which he held against the Simonists. He granted to Giso and Walter their request, because they were tolerably well learned, and not accused of simony. But Aldred being by his answers found ignorant, and guilty of simony, the pope deprived him very indignantly of all his honours; so that he was obliged to return without the pallium. On his way home, he and his fellow-travellers were attacked by some robbers, who took from them all that they had. This obliged them to return to Rome; and the pope, either out of compassion, or by the threatenings of the earl of Northumberland, gave Aldred the pallium; but he was obliged to resign his bishopric of Worcester. However, as the archbishop of York had been almost entirely ruined by the many invasions of foreigners, king Edward gave the new archbishop leave to keep twelve villages or manors which belonged to the bishopric of Worcester. Edward the Confessor dying in 1066, Aldred crowned Harold his successor. He also crowned William the Conqueror, after he had made him take the following oath, viz. That he would protect the holy church of God and its leaders: that he would establish and observe righteous laws: that he would entirely prohibit and suppress all rapines and unjust judgments. He was so much in favour with the conqueror, that this prince looked upon him as a father; and, though imperious in regard to every body else, he yet submitted to obey this archbishop; John Brompton gives us an instance of the king's submission,

which at the same time shews the prelate's haughtiness. It happened one day, as the archbishop was at York, that the deputy-governor or lord-lieutenant going out of the city with a great number of people, met the archbishop's servants, who came to town with several carts and horses loaded with provisions. The governor asked to whom they belonged; and they having answered they were Aldred's servants, the governor ordered that all these provisions should be carried to the king's store-house. The archbishop sent immediately some of his clergy to the governor, commanding him to deliver the provisions, and to make satisfaction to St. Peter, and to him the saint's vicar, for the injury he had done them; adding, that if he refused to comply, the archbishop would make use of his apostolic authority against him (intimating that he would excommunicate him.) The governor, offended at this proud message, insulted the persons whom the archbishop had sent, and returned an answer as haughty as the message. Aldred then went to London to make his complaint to the king; but even here he acted with his wonted insolence; for meeting the king in the church of St. Peter at Westminster, he spoke to him in these words: "Hearken, O William! when thou wast but a foreigner, and God, to punish the sins of this nation, permitted thee to become master of it, after having shed a great deal of blood, I consecrated thee, and put the crown upon thy head with blessings; but now, because thou hast deserved it, I pronounce a curse over thee, instead of a blessing, since thou art become the persecutor of God's church, and of his ministers, and hast broken the promises and oaths which thou madest to me before St. Peter's altar." The king, terrified at this discourse, fell upon his knees, and humbly begged the prelate to tell him, by what crime he had deserved so severe a sentence. The noblemen, who were present, were enraged against the archbishop, and loudly cried out, he deserved death, or at least banishment, for having offered such an insult to his sovereign; and they pressed him with threatenings to raise the king from the ground. But the prelate, unmoved at all this, answered calmly, "Good men, let him lie there, for he is not at Aldred's but at St. Peter's feet; let him feel St. Peter's power, since he dared to injure his vicegerent." Having thus reproved the nobles by his episcopal authority, he vouchsafed to take the king by the hand, and to tell him the

ground of his complaint. The king humbly excused himself, by saying he had been ignorant of the whole matter; and begged of the noblemen to entreat the prelate, that he might take off the curse he had pronounced, and change it into a blessing. Aldred was at last prevailed upon to favour the king thus far; but not without the promise of several presents and favours, and only after the king had granted him to take such a revenge on the governor as he thought fit. Since that time (adds the historian) none of the noblemen ever dared to offer the least injury. The Danes having made an invasion in the north of England in 1068, under the command of Harold and Canute the sons of king Swane, Aldred was so much afflicted at it, that he died of grief on the 11th of September in that same year, having besought God that he might not see the desolation of his church and country.[1]

ALDRIC (St.), bishop of Mans, the son of a Saxon gentleman and of Geraldine of Bavaria, both of royal descent, but subjects of the French empire, was born about the year 800, and spent his early years in the court of Charlemagne. Afterwards his inclination for the church prevented his accepting those employments in the state which Louis le Debonnaire would have conferred upon him. He went to Metz, and took orders, and the emperor recalled him and appointed him to be his chaplain and confessor. In the year 832 he was made bishop of Mans, where he remained quietly until the death of Louis, when he was driven thence by Lothaire, and not restored until the year 841, when Charles II. defeated that sovereign. Aldric afterwards employed his time in restoring ecclesiastical discipline, and in improving the morals of his diocese by his example. He died of the palsy Jan. 7, 856. He compiled a "Collection of Canons" for the use of his clergy, taken from the councils and decretals of the popes; but his most valuable work, his "Capitularies," is lost. What remains of his writings was published by Baluze, and his life was written by Bollandus.[2]

ALDRICH (Henry), an eminent scholar and divine, was son of Henry Aldrich of Westminster, gentleman, and born there in 1647. He was educated at Westminster under the celebrated Busby, and admitted of Christ Church, Oxford, in 1662. Having been elected student, he took the

[1] Biog. Brit.—Gen. Dict. [2] Biog. Universelle.—Moreri.

degree of M. A. in April 1669; and, entering soon after into orders, he became an eminent tutor in his college. Feb. 1681, he was installed canon of Christ Church; and in May accumulated the degrees of B. and D. D. In the controversy with the papists under James II. he bore a considerable part; and Burnet ranks him among those eminent clergymen who "examined all the points of popery with a solidity of judgment, a clearness of arguing, a depth of learning, and a vivacity of writing, far beyond any thing which had before that time appeared in our language." In short, he had rendered himself so conspicuous, that, at the Revolution, when Massey, the popish dean of Christ Church, fled beyond sea, the deanry was conferred upon him, and he was installed in it June 17, 1689. In this station he behaved in a most exemplary manner, zealously promoting learning, religion, and virtue in the college where he presided. In imitation of his predecessor bishop Fell, he published generally every year some Greek classic, or portion of one, as a gift to the students of his house. He wrote also a system of logic, entitled "Artis Logicæ compendium;" and many other things. The publication of Clarendon's History was committed to him and bishop Sprat; and they were charged by Oldmixon with having altered and interpolated that work; but the charge was sufficiently refuted by Atterbury. In the same year that he became dean of Christ Church, he was appointed one of the ecclesiastical commissioners who were to prepare matters for introducing an alteration in some parts of the church service, and a comprehension of the dissenters. But he, in conjunction with Dr. Mew, bishop of Winchester, Dr. Sprat, bishop of Rochester, and Dr. Jane, regius professor of divinity in the university of Oxford, either did not appear at the meetings of the committee, or soon withdrew from them. They excepted to the manner of preparing matters by a special commission, as limiting the convocation, and imposing upon it, and they were against all alterations whatever. Besides attainments in polite literature, classical learning, and an elegant turn for Latin poetry, of which some specimens are in the Musæ Anglicanæ, he possessed also great skill in architecture and music; so great, that, as the connoisseurs say, his excellence in either would alone have made him famous to posterity. The three sides of the quadrangle of Christ Church, Oxford, called Peckwater-square, were

designed by him; as was also the elegant chapel of Trinity college, and the church of All-Saints in the High-street; to the erection of which Dr. Ratcliff, at his solicitation, was a liberal contributor. He cultivated also music, that branch of it particularly which related both to his profession and his office. To this end he made a noble collection of church music, and formed also a design of writing a history of the science; having collected materials, which are still extant in the library of his own college. His abilities indeed as a musician have caused him to be ranked among the greatest masters of the science: he composed many services for the church, which are well known; as are also his anthems, to the number of near 20. In the "Pleasant Musical Companion," printed 1726, are two catches of his; the one, "Hark the bonny Christ Church Bells," the other entitled "A Smoking Catch;" for he himself was, it seems, a great smoaker. Besides the preferments already mentioned, he was rector of Wem in Shropshire. He was elected prolocutor of the convocation in February 1702, on the death of Dr. Woodward, dean of Sarum. He died at Christ Church, December 14, 1710. The tracts he published in the popish controversy were two, "Upon the Adoration of our Saviour in the Eucharist," in answer to O. Walker's discourses on the same subject, printed in 1687, and 1688, 4to. We have not been able to get an account of the Greek authors he published, except these following: 1. Xenophontis Memorabilium, lib. 4, 1690, 8vo. 2. Xenophontis Sermo de Agesilao, 1691, 8vo. 3. Aristeæ Historia, 72 Interpretum, 1692, 8vo. 4. Xenophon, de re equestri, 1693, 8vo. 5. Epictetus et Theophrastus, 1707, 8vo. 6. Platonis, Xenophontis, Plutarchi, Luciani, Symposia, 1711, 8vo. This last was published in Greek only, the rest in Greek and Latin, and all printed at Oxford. His logic is already mentioned. He printed also Elements of Architecture, which was elegantly translated and published in 1789, 8vo. with architectural plates, by the rev. Philip Smyth, LL. B. fellow of New College, and now rector of Worthing, Shropshire. He had a hand in Gregory's Greek Testament, printed at Oxford in 1703, folio; and some of his notes are printed in Havercamp's edition of Josephus.[1]

[1] Biog. Brit.—Hawkins's History of Music.—Burnet's Own Times.—Birch's Tillotson.—Nichols's Atterbury's Letters, vol. I. pp. 29, 35, 96, 114, 123, 189, 481.—Ath. Ox. vol II. p. 1055.

ALDRICH, or ALDRIDGE (ROBERT), bishop of Carlisle in the reigns of Henry VIII. Edward VI. and queen Mary, was born at Burnham in Buckinghamshire; was educated at Eton, and elected a scholar of King's college, Cambridge in 1507, where he took the degree of M. A. afterwards became proctor of the university, schoolmaster of Eton, fellow of the college, and at length provost. In 1529 he retired to Oxford, where he was incorporated B. D. About the same time he was made archdeacon of Colchester. In 1534 he was installed canon of Windsor, and the same year he was appointed register of the most noble order of the garter. July 18, 1537, he was consecrated bishop of Carlisle. He wrote several pieces, particularly, 1. "Epistola ad Gulielmum Hormannum." 2. "Epigrammata varia." 3. "Several Resolutions concerning the Sacraments." 4. "Answers to certain Queries concerning the Abuses of the Mass." He wrote also resolutions of some questions relating to bishops and priests, and other matters tending to the reformation of the church begun by king Henry VIII. Leland was his familiar acquaintance, and gives him a high character for parts and learning. The prelate died March 25, 1555, at Horncastle, in Lincolnshire, which was a house belonging to the bishops of Carlisle.

When he was senior proctor, he was employed by the university to write three letters to the king, and the following curious entry in the proctor's book for 1527, proves this fact. "Magistro Aldryg pro tribus literis missis ad Dominum regem, 10*s*." He was a correspondent of Erasmus, who termed him, when young, "blandæ eloquentiæ juvenis," and appears to have associated with him during his residence at Cambridge. Fuller is of opinion that he belongs to the light rather than the dark side of the reformation; but Strype seems to doubt whether he was well affected to this great change. He was certainly, however, not a persecutor; and the mildness or timidity of his disposition may account for his retaining his offices during reigns of opposite principles. It yet remains to be noticed that in 1523, he was one of the Cambridge university-preachers, who were sent out by the university to preach in different parts of the nation, as the judges now go their circuits; there being at that time very few men of ability in any county.[1]

[1] Biog. Brit.—Tanner.—Fuller's Worthies.—Strype's Cranmer, p. 77.—Memorials.—Jortin and Knight's Erasmus.—Ath. Ox. vol. I. p. 96, 681.—Cole's MSS. in Brit. Mus.

ALDROVANDUS (ULYSSES), one of the most laborious naturalists of the sixteenth century, and professor at Bologna, was born in 1527, of a noble family in that city, which still exists. He employed the greater part of his long life, and all his fortune, in travelling into the most distant countries, and collecting every thing curious in their natural productions. Minerals, metals, plants, and animals, were the objects of his curious researches; but he applied himself chiefly to birds, and was at great expence in having figures of them drawn from the life. Aubert le Mire says, that he gave a certain painter, famous in that art, a yearly salary of 200 crowns, for 30 years and upwards; and that he employed at his own expence Lorenzo Bennini and Cornelius Swintus, as well as the famous engraver Christopher Coriolanus. These expences ruined his fortune, and at length reduced him to the utmost necessity; and it is said that he died blind in an hospital at Bologna, May 4, 1605. Mr. Bayle observes, that antiquity does not furnish us with an instance of a design so extensive and so laborious as that of Aldrovandus, with regard to natural history; that Pliny indeed has treated of more subjects, but only touches them lightly, whereas Aldrovandus has collected all he could find.

His compilation, or, what at least was compiled upon his plan, consists of several volumes in folio, some of which were printed after his death. He himself published his Ornithology, or History of Birds, in three folio volumes, in 1599; and his seven books of Insects, which make another volume of the same size. The volume of Serpents, three of Quadrupeds, one of Fishes, that of exsanguineous Animals, the history of Monsters, with the Supplement to that of Animals, the treatise on Metals, and the Dendrology, or History of Trees, were published at several times after his death, by the care of different persons.

The volume "of Serpents" was put in order, and sent to the press by Bartholomæus Ambrosinus; that "of Quadrupeds which divide the Hoof" was first digested by John Cornelius Uterverius, and afterwards by Thomas Dempster, and published by Marcus Antonius Bernia and Jerome Tamburini; that of "Quadrupeds which do not divide the Hoof," and that "of Fishes," were digested by Uterverius, and published by Tamburini; that "of Quadrupeds with Toes or Claws," was compiled by Ambrosinus; the "History of Monsters," and the Supple-

ments, were collected by the same author, and published at the charge of Marcus Antonius Bernia; the "Dendrology" is the work of Ovidius Montalbanus.—"Aldrovandus," says l'abbé Gallois, "is not the author of several books published under his name; but it has happened to the collection of natural history, of which those books are part, as it does to those great rivers which retain during their whole course the name they bore at their first rise, though in the end the greatest part of the water which they carry into the sea does not belong to them, but to other rivers which they receive: for as the first six volumes of this great work were by Aldrovandus, although the others were composed since his death by different authors, they have still been attributed to him, either because they were a continuance of his design, or because the writers of them used his memoirs, or because his method was followed, or perhaps that these last volumes might be the better received under so celebrated a name." All the above-mentioned volumes were reprinted at Francfort, but it is difficult to procure them all of the same edition. Those on the minerals are more scarce than the others, and the volume which contains the monsters should have also the supplement to the history of animals, which is wanting in most copies. Aldrovandus has been considered by modern naturalists as an enormous compiler without taste or genius, and much of his plan and materials is borrowed from Gessner. Buffon says, with justice, that his works might be reduced to a tenth part, if all that is useless and superfluous were expunged. When, adds that eminent naturalist, Aldrovandi treats of the natural history of the cock or the ox, he gives you all that has been said of cocks and oxen; all that the ancients have thought, all that can be imagined of their virtues, their character, their courage, and their employments; all the stories which good women have told, all the miracles performed by them in certain religions, all the subjects of superstition which they have furnished, all the comparisons which the poets have given, all the attributes which certain nations have discovered in them, all the hieroglyphics in which they have been represented, all the armorial bearings in which they are seen; in a word, every history and every fable that has been related of cocks and oxen. Buffon, however, allows that if he is redundant, he is exact in important

points; and in his works are unquestionably many curious accounts not easily to be found elsewhere.[1]

ALDUS. See MANUZIO, or MANUTIUS.

ALEANDER (JEROME), a Roman cardinal, and one of the most determined enemies to the reformation, was the son of Francis Aleander, a physician at Motta in the duchy of Concordia, and descended from the ancient counts of Landro. He was born in 1480, and at thirteen years of age went to Venice for education, which was interrupted by a dangerous illness; but on his recovery, he went for some time to the academy at Pordenone, and afterwards again to Venice. Returning to his native place, Motta, he had the courage to attack and prove the ignorance of the public teacher of that place, and was elected in his room. Such was his growing reputation afterwards, both at Venice and Padua, that Alexander VI. determined to invite him to Rome, and appoint him secretary to his son Cæsar Borgia, but another illness obliged Aleander to return to Venice, after he had set out; and the pope dying soon afterwards, he returned to his studies, and in his twenty-fourth year was reputed one of the most learned men of his age. He knew Latin, Greek, and some of the oriental languages intimately. About this time Aldus Manutius dedicated to him Homer's Iliad, as to a man whose acquirements were superior to those of any person with whom he was acquainted. At Venice, Aleander formed an intimacy with Erasmus, and assisted him in the new edition of his Adagia, which was printed at the Aldine press in 1508, and is the most correct. Erasmus for some time kept up this intimacy, but took a different part in the progress of the reformation; and although he speaks respectfully of Aleander's learning, frequently alludes to his want of veracity and principle, accusations of which Luther has borne the blame almost exclusively in all the popish accounts of Aleander.

In the above year Aleander was invited by Louis XII. king of France, to a professor's chair in the university of Paris, notwithstanding the statutes which excluded foreigners from that honour; but, after residing there some years, he was alarmed by the appearance of the plague, and went into the country of France, and gave lectures on the Greek

[1] Gen. Dict.—Moreri.—Tiraboschi.—Biog. Universelle.—Clarke's Bibliographical Dictionary.—Boerhaave's Methodus discendi medicinam.—Haller Bibl. Botan.—Saxii Onomasticon.—Journal des Sçavans, Nov. 12, 1668.

language at Orleans, Blois, and other places. At length he took up his residence at Liege, was preferred to a canonry of the cathedral, and to the chancellorship of the diocese, and here also he gave his lectures on the Greek tongue, for two years, with distinguished success. In 1517, the prince bishop sent him to Rome, where he soon recommended himself to Leo X. who requested the prince-bishop that Aleander might be permitted to quit his service, and enter into that of the Roman church. The bishop, who was then anxious to be made a cardinal, and hoped that Aleander might promote that favourite object, readily consented: and Aleander was first appointed secretary to Julio de Medici, an office at that time of the highest trust; and in 1519, was made librarian of the Vatican. In 1521, he was sent as nuncio to the imperial diet at Worms, where he harangued against the doctrines of Luther for three hours, and with great success, as Luther was not present to answer him; but afterwards, when Luther was permitted to speak, Aleander refused to dispute with him; and yet, with the tyranny and cowardice of a genuine persecutor, obtained an order that his books should be burnt, and his person proscribed, and himself drew up the edict against him. On this occasion, his conduct drew upon him the just censure, not only of the decided reformers, but of his friend Erasmus, who condemned the violence of his zeal with great asperity. He did not, however, become the less acceptable to the church of Rome. After pope Leo's death, Clement VII. gave him the archbishopric of Brindisi and Oria, and he was appointed apostolic nuncio to Francis I. whom he attended at the battle of Pavia in 1525, where he was made prisoner along with the king by the Spaniards. After his release, he was employed in several embassies, and in 1538, he was promoted to the rank of cardinal by Paul III. and was intended to be president at the council of Trent; but his death, which took place Feb. 1, 1542, prevented this important appointment. His death is said to have been accelerated by a too frequent use of medicine. His library, a very considerable one, he bequeathed to the monastery of S. Maria del Orto in Venice; and it was afterwards transferred to the canons of S. Georgio, and from them to the library of S. Marco at Venice.

Aleander's memory is now to be respected only as a man of learning. He wrote a considerable number of works,

the greater part of which have not been published. Those which have, are but insignificant: 1. "Lexicon Græco-Latinum," Paris, 1512, fol.; a work compiled by six of his scholars, and revised, corrected, and enriched by notes from his pen. 2. "Tabulæ sane utiles Græcarum musarum adyta compendio ingredi volentibus," Argent. 1515, 4to, often reprinted. It is, however, only an abridgement of Chrysoloras's Greek grammar. "De Concilio habendo," a work of which he wrote only four books, and which was consulted as authority in the proceedings of the council of Trent, remains among his unpublished writings; and in the Vatican there is another manuscript, which Mazzuchelli considers as his best. It contains letters and papers respecting his offices of nuncio and legate, and his transactions against the heresies, as they are called, of Luther; and their importance appears by the use which cardinal Pallavicino made of them in his history of the council of Trent. Aleander ranks likewise among Latin poets from his verses "Ad Julium et Neæram," published in Toscanus's collection, entitled "Carmina illustrium poetarum Italorum." The reason given by his admirers for the few works published by him, is his frequent and active employments in the church, and his being more familiar with extempore eloquence than with composition.[1]

ALEANDER (JEROME), called the younger, to distinguish him from his grand-uncle the cardinal, was born, according to La Motte, in 1574, in the principality of Friuli, and studied at Padua, where he became so distinguished in early life, that Baillet has classed him among his "Enfants célebres par leurs etudes." He afterwards studied law with equal reputation, and in his twenty-sixth year published his commentaries on the institutions of Caius. When he went to Rome, he was employed as secretary under cardinal Octavio Bandini, and discharged this office with great honour for almost 20 years. He was one of the first members of the Academy of Humourists, wrote a learned treatise in Italian on the device of the society, and displayed his genius on many different subjects.

Urban VIII. had a great esteem for Aleander, and endeavoured to draw him from the service of cardinal Bandini, and to engage him with the Barberini: in which he at length succeeded, and Aleander became secretary to

[1] Roscoe's Life of Leo.—Moreri.—Gen. Dict.—Jortin's Life of Erasmus.—Biog. Universelle.—Paul. Jov. in elog.—Mazzuchelli.

cardinal Francis Barberini. He accompanied him to Rome, when he went there in the character of legate à latere; and bore the fatigues of this long journey with great alacrity, notwithstanding his delicate constitution and infirm state of health. He did not escape so well from the luxuries of the table: for having entered into an agreement with some of his intimate friends, that they should treat one another by turns every three days, he indulged to an excess on one of those occasions, which threw him into a disorder, of which he died, March 9, 1629. Cardinal Barberini gave him a magnificent funeral, at which the Academy of Humourists assisted, carrying his corpse to the grave: and Gaspar de Sinteonibus made his funeral oration.

Many high encomiums have been passed on him by his contemporaries, most of which, or the substance of them, may be seen in Fontanini. His principal works are: 1. "Psalmi pœnitentiales, versibus elegiacis expressi," Tarvisii, 1593, 4to. 2. "Caii, veteris jurisconsulti, institutionum fragmenta cum commentario," Venice, 1600, 4to. 3. "Explicatio antiquæ tabulæ marmoreæ, solis effigie, symbolique exculptæ, explicatio sigillorum zonæ veterem statuam marmoream cingentis," Rome, 1616, 4to; reprinted several times, and inserted in Grævius's Thesaurus. 4. "Carmina varia," printed with those of the three Amalthei, to whom he was nephew by the mother's side, and whose works he published, Venice, 1627, 8vo. 5. "La Lagrime di penitenza, ad imitazione de sette Salmi penitenziali," Rome, 1623, 8vo. In his dedication he informs us that he wrote this volume when in his sixteenth year; and some Italian critics have praised the poetry and style. 6. "Difesa dell' Adone, poema del Cavalier Marino," part first, Venice, 1629; part second, 1630, 12mo. Some other works of less note are enumerated by Niceron, and by Mazzuchelli, and he left a great many manuscripts in the Barberini library, which Fontanini once undertook to publish. [1]

ALEGAMBE (PHILIP), a Flemish Jesuit, born at Brussels the 22d of January 1592, was trained in polite literature in his own country. He went afterwards to Spain, and entered into the service of the duke of Ossuna, whom he attended to Sicily, when the duke went there as viceroy. Alegambe, being inclined to a religious life, took

[1] Biog. Universelle.—Gen. Dict.—Baillet Jugement de Savans.—Erythræi Pinacotheca.—Moreri.—Saxii Onomasticon.

the habit of a Jesuit at Palermo, the 7th of September 1613, where he went through his probation, and read his course of philosophy. He pursued the study of divinity at Rome, whence he was sent to Austria, to teach philosophy in the university of Gratz. Having discharged the duties of this function to the satisfaction of his superiors, he was chosen professor of school-divinity, and promoted in form to the doctorship in 1629. About this time the prince of Eggemberg, who was in high favour with the emperor Ferdinand II. having resolved that his son should travel, and being desirous he should be attended by some learned and prudent Jesuit, Alegambe was judged a proper person; and he accordingly travelled with him five years, visiting Germany, France, Spain, Portugal, and Italy. In 1638, the young prince with whom he travelled, being appointed by the emperor Ferdinand III. ambassador of obedience to the pope, invited Alegambe to go with him, who accordingly accompanied him to Rome, in quality of his confessor. After he had discharged this office, the general of the Jesuits retained him as secretary of the Latin dispatches for Germany. Alegambe, having spent four years in the discharge of this laborious office, was obliged to resign it, the continual application to writing having considerably weakened his sight. He was now appointed president of spiritual affairs in the professed house, and had the office also of hearing confessions in the church, in which capacity he acquitted himself with reputation. He died of the dropsy, at Rome, the 6th of September 1652. He is now principally known by his 1. "Bibliotheca scriptorum societatis Jesu," Antwerpiæ, 1643, fol. 2. "Vita P. Joannis Cardin. Lusitani, ex societate Jesu," Romæ, 1649, 12mo. 3. "Heroes et victimæ charitatis societatis Jesu," Romæ, 1658, 4to; continued by Nadasi from 1647 to 1657. These "victims" were such as lost their lives in attending persons who died of the plague. 4. "Mortes illustres et gesta eorum de societate Jesu, qui in odium fidei ab hæreticis vel aliis occisi sunt," Romæ, 1657, fol.[1]

ALEMAND (LOUIS-AUGUSTINE), a miscellaneous French writer of considerable note, was born at Grenoble in 1643, of Protestant parents, whose religion he abjured, and after studying medicine, was admitted doctor at Aix. Having,

[1] Sotwel Bibl. Script. Soc. Jesu, p. 706.—Foppen Bibl. Belg.—Gen. Dict.—Moreri.—Saxii Onomasticon.

however, failed in this profession, he came to Paris. Pelisson and father Bouhours were his friends here, but he offended the latter by obtaining from the abbé de la Chambre a manuscript of Vaugelas, which he published under the title of "Nouvelles remarques de M. de Vaugelas sur la langue Françoise, ouvrage posthume, avec des observations de M. H." Paris, 1690, 12mo. Bouhours attacked the authenticity of this work, and Alemand promised to answer him, which we do not find that he performed. His other publications were, 1. "Nouvelles Observations, ou Guerre civile des Français sur la langue," 1688, 12mo, a kind of attempt towards a verbal and critical dictionary, which was to have been comprised in two vols. fol. but the French academy prevented its being published, for the same reason, says Moreri, that they prevented that of Furetiere, namely, that the academicians intended to publish a work of the kind themselves. 2. "Histoire monastique d'Irelande," 1690, 12mo; which was afterwards enlarged by captain Stevens into the "Monasticon Hibernicum." 3. "Journal historique de l'Europe pour l'annee 1694, Strasburgh (i. e. Paris), 1695, 12mo, concerning which the reader may consult the Memoirs of the abbé d'Artigny, vol. I. p. 282. He also published a translation of Sanctorius's Statical medicine. He died at Grenoble in 1728.[1]

ALEMAN (MATTHEW), was born in the environs of Seville in Spain, about the middle of the sixteenth century, and for twenty years of his life had a place at court. Although we know little of his history or character, he deserves this short notice, as the author of a very popular novel, or romance, entitled "Guzman d'Alfarache," which was reprinted in Spain above thirty times, and has been translated into Italian, German, English, and into French by Bremont and Le Sage. Le Sage abridged it considerably, and Scarron was much indebted to it. The English is a large folio, literally translated, and too tedious, and with too frequent interruptions of moral discussion, to be much relished in the present day. In 1609 Aleman was at Mexico, but on what errand is not known. About this time, however, he produced his "Ortografia Castellan," 4to, a very scarce work, and of some reputation; and in 1604 he published a life of St. Antony of Padua in Spanish, with

[1] Moreri.—Biog. Universelle.—Nicholson's Irish Historical Library.—Gough's Topography, vol. II.

encomiastic Latin verses, which are not inelegant. This was reprinted at Valencia in 1608, 8vo. The first edition of his Guzman appeared in 1599, 4to, Madrid.[1]

ALEMANNI (NICHOLAS), an antiquary of great learning, was born of Greek parents, Jan. 12, 1583, and educated in the Greek college founded by pope Gregory XIII. where he made a vast progress in learning, and was no less esteemed for the integrity of his morals. He afterwards entered into holy orders. He probably at first intended to settle in Greece, and applied to a Greek bishop, who ordained him a sub-deacon; but he afterwards changed his mind, and received the other sacred orders from the hands of the bishops of the Romish church. Erythræus, in his "Pinacotheca," although a zealous Roman Catholic, insinuates, that in this change Alemanni was influenced by the prospect of interest. His fortune, however, being still inconsiderable, he employed himself in teaching the Greek language to several persons of distinguished rank, and gained the friendship of Scipio Cobellutius, who was at that time secretary of the briefs to pope Paul V. This paved the way for his obtaining the post of secretary to cardinal Borghese, which, however, he did not fill to the entire satisfaction of his employer, from his being more intimately conversant in Greek than Latin, and mixing Greek words in his letters. He was afterwards made keeper of the Vatican library, for which he was considered as amply qualified. He died July 24, 1626. His death is said to have been occasioned by too close an attendance on the erection of the great altar of the church of St. Peter at Rome. It was necessary for him to watch that no person should carry away any part of the earth dug up, which had been sprinkled with the blood of the martyrs, and in his care he contracted some distemper, arising from the vapours, which soon ended his days. He published "Procopii Historiæ Arcana, Gr. et Lat. Nic. Alemanno interprete, cum ejus et Maltreti notis," Paris, 1663, fol. and a "Description of St. John de Lateran," 1665.[2]

ALEMBERT (JOHN LE ROND D'), an eminent French philosopher, was born at Paris, Nov. 17, 1717. He derived the name of John le Rond from that of the church near which, after his birth, he was exposed as a foundling; being

[1] Dict. Hist.—Biog. Universelle.

[2] Biog Universelle.—Erythræi Pinacotheca.—Gen. Dict.—Mazzuchelli.—Chaufepie.

the illicit son of Destouches-Canon and Madame de Tencin. His father, informed of this circumstance, listened to the voice of nature and duty, took measures for the proper education of his child, and for his future subsistence in a state of ease and independence.

He received his first education in the college of the Four Nations, among the Jansenists, where he gave early marks of capacity and genius. In the first year of his philosophical studies, he composed a commentary on the epistle of St. Paul to the Romans. The Jansenists considered this production as an omen that portended to the society of Port-Royal a restoration to some part of their ancient splendour, and hoped to find one day in M. d'Alembert a second Paschal. To render this resemblance more complete, they engaged their rising pupil in the study of mathematics; but they soon perceived that his growing attachment to this science was likely to disappoint the hopes they had formed with respect to his future destination; they, therefore, endeavoured to divert him from pursuing it, but their endeavours were fruitless.

At his leaving the college, he found himself alone and unconnected in the world; and sought an asylum in the house of his nurse. He comforted himself with the hope, that his fortune, though not ample, would better the condition and subsistence of that family, which was the only one that he could consider as his own: here, therefore, he took up his residence, resolving to apply himself entirely to the study of geometry. And here he lived, during the space of forty years, with the greatest simplicity, discovering the augmentation of his means only by increasing displays of his beneficence, concealing his growing reputation and celebrity from these honest people, and making their plain and uncouth manners the subject of good-natured pleasantry and philosophical observation. His good nurse perceived his ardent activity; heard him mentioned as the writer of many books; but never took it into her head that he was a great man, and rather beheld him with a kind of compassion. "You will never," said she to him one day, "be any thing but a philosopher—and what is a philosopher?—a fool, who toils and plagues himself during his life, that people may talk of him when he is no more."

As M. d'Alembert's fortune did not far exceed the demands of necessity, his friends advised him to think of a profession that might enable him to augment it. He ac-

cordingly turned his views to the law, and was admitted an advocate in 1738, but soon abandoned this plan, and applied to the study of medicine, which he continued only for about a year. Geometry was always drawing him back to his former pursuits; and after many ineffectual efforts to resist its attractions, he renounced all views of a lucrative profession, and gave himself over entirely to mathematics.

In the year 1741, he was admitted member of the academy of sciences; for which distinguished literary promotion, at such an early age, he had prepared the way by correcting the errors of a celebrated work on geometry, which was deemed classical in France. He afterwards set himself to examine, with deep attention and assiduity, what must be the motion of a body which passes from one fluid into another more dense, in a direction not perpendicular to the surface separating the two fluids. Every one knows the phenomenon which happens in this case, and which amuses children under the denomination of ducks and drakes; but M. d'Alembert was the first who explained it in a satisfactory and philosophical manner.

Two years after his election to a place in the academy, he published his treatise on Dynamics. The new principle developed in this treatise consisted in establishing equality, at each instant, between the changes that the motion of a body has undergone, and the forces or powers which have been employed to produce them; or to express them otherwise, in separating into two parts the action of the moving powers, and considering the one as producing alone the motion of the body, in the second instant, and the other as employed to destroy that which it had in the first.

So early as the year 1744, M. d'Alembert had applied this principle to the theory of the equilibrium, and the motion of fluids; and all the problems before solved by geometricians became, in some measure, its corollaries. The discovery of this new principle was followed by that of a new calculus, the first trials of which were published in a "Discourse on the general Theory of the Winds;" to which the prize medal was adjudged by the academy of Berlin in the year 1746, and which was a new and brilliant addition to the fame of M. d'Alembert. This new calculus of partial differences he applied, the year following, to the problem of vibrating chords, whose solution, as well as the theory of the oscillations of the air and the propagation of

sound, had been given but incompletely by the geometricians who preceded him. In the year 1749, he furnished a method of applying his principle to the motion of any body of a given figure; and he solved the problem of the precession of the equinoxes, determined its quantity, and explained the phenomenon of the nutation of the terrestrial axis discovered by Dr. Bradley.

In 1752, M. d'Alembert published a treatise on the Resistance of Fluids, to which he gave the modest title of an Essay; but which contains a multitude of original ideas and new observations. About the same time, he published, in the Memoirs of the academy of Berlin, Researches concerning the Integral Calculus, which is greatly indebted to him for the rapid progress it has made in the present century.

While the studies of M. d'Alembert were confined to geometry, he was little known or celebrated in his native country. His connections were limited to a small society of select friends: he had never seen any man in high office except Messrs. d'Argenson. Satisfied with an income which furnished him with the necessaries of life, he did not aspire after opulence or honours; but his reputation at length made its way to the throne, and rendered him the object of royal attention and beneficence. He received also a pension from government, which he owed to the friendship of count d'Argenson.

The tranquillity of M. d'Alembert was abated when his fame grew more extensive, and when it was known beyond the circle of his friends, that a turn for literature and philosophy accompanied his mathematical genius. Our author's eulogist ascribes to envy, detraction, and to other motives nearly as ungenerous, all the disapprobation, opposition, and censure that M. d'Alembert met with on account of the publication of the famous Encyclopedical Dictionary of Arts and Sciences, in conjunction with Diderot. But when the reader is told that this eulogist is Condorcet, and when he recollects the vast extent of mischief, moral and political, spread over France, and indeed the whole continent, by the impious and disorganizing principles of d'Alembert and his associates in this work, he will learn to moderate his admiration of "that fine and enlightened turn for literature and philosophy" which Condorcet displayed before the academy in his Eulogy, pronounced but a very few years before its destructive effects were to be made

apparent. We shall not, however, refuse the just tribute of applause to the displays of genius, judgment, and literary taste, with which M. d'Alembert has enriched the work now mentioned. Among others, the preliminary discourse he has affixed to it, concerning the rise, progress, connexions, and affinities of all the branches of human knowledge, is certainly a capital production. Yet we are disposed to question whether the master-builders of this new and stupendous temple of science, for the worship of nature, had really in view the advancement of human knowledge, and the improvement of the arts and sciences. In the inner court of this temple there was a confederacy formed against all those who looked higher than nature, for the principal object of their veneration and confidence, a fact too palpable, nay too boldly avowed, to stand in need of any proof. And if it be thus palpable, what shall we say, not to the philosophy, but the common sense, of these great men, who could for a moment conceive that objects so incompatible were to be promoted by the same means, and that national impiety and national improvement in the arts of science and social life, were to be incorporated in the same system? But it would be unnecessary to expatiate, in this sketch, on the evils of a publication, the effects of which have been so widely felt and so generally acknowledged.

Some time after this, d'Alembert published his Philosophical, Historical, and Philological Miscellanies: these were followed by the Memoirs of Christina queen of Sweden; in which M. d'Alembert brought forward those abstract and impracticable notions respecting the natural rights of mankind which desolated his country; and was bold enough to assert them as unanswerable propositions. His Essay on the Intercourse of Men of Letters with Persons high in rank and office, was intended, and too well calculated, to excite popular contempt for the privileged orders, or, in the language of Condorcet, to "exposé to the eyes of the public the ignominy of those servile chains, which they feared to shake off, or were proud to wear." A lady of the court, hearing one day the author accused of having exaggerated the despotism of the great, and the submission they require, answered slyly, "If he had consulted me, I would have told him still more of the matter."

M. d'Alembert gave very elegant specimens of his literary abilities in his translations of some select pieces of

Tacitus. But these occupations did not divert him from his mathematical studies; for about the same time he enriched the Encyclopédie with a multitude of articles in that line, on irreducible case, curve, equation, differential, &c. and composed his Researches on several important points of the system of the world, in which he carried to a higher degree of perfection the solution of the problem of the perturbations of the planets, that had several years before been presented to the academy.

In 1759, he published his Elements of Philosophy; a work extolled as remarkable for its precision and perspicuity; in which, however, are some tenets relative both to metaphysics and moral science, of the most pernicious kind. The resentment that was kindled (and the disputes that followed it) by the article Geneva, inserted in the Encyclopédie, are well known. M. d'Alembert did not leave this field of controversy with flying colours. Voltaire was an auxiliary in the contest; but as, in point of candour and decency, he had no reputation to lose; and as he weakened the blows of his enemies, by throwing both them and the spectators into fits of laughter, the issue of the war gave him little uneasiness. It fell more heavily on d'Alembert; and exposed him, even at home, to contradiction and opposition, which it required all the wit and talents of his associates to resist with effect. In those days, however, of philosophical infatuation, even kings were blindly led to assist in undermining their thrones. And on this occasion, Frederic, usually stiled the great Frederic, king of Prussia, offered him an honourable asylum at his court, and the place of president of his academy; and was not offended at his refusal of these distinctions, but cultivated an intimate friendship with him during the rest of his life. He had refused, some time before this, a proposal made by the empress of Russia to intrust him with the education of the grand duke; a proposal accompanied with very flattering offers.

In the year 1765, he published his dissertation on the Destruction of the Jesuits. This is said to be an impartial piece, although it had not the good fortune to please either party, a circumstance which seems to mark an indecision of argument or of system. It was, however, but very feebly answered.

Beside the works already mentioned, he published nine volumes of memoirs and treatises, under the title of Opus-

cules; in which he has solved a multitude of problems relative to astronomy, mathematics, and natural philosophy; of which Condorcet gives a particular account, more especially of those which exhibit new subjects, or new methods of investigation.

He published also Elements of Music; and rendered, at length, the system of Rameau intelligible; but he did not think the mathematical theory of the sonorous body sufficient to account for the rules of that art. He was always fond of music; which, on the one hand, is connected with the most subtle and learned researches of rational mechanics; while, on the other, its power over the senses and the soul exhibits to philosophers phenomena no less singular, and still more inexplicable.

In the year 1772, he was chosen secretary to the French academy. He formed, soon after this preferment, the design of writing the lives of all the deceased academicians, from 1700 to 1772; and in the space of three years he executed this design, by composing 70 eulogies.

M. d'Alembert died on the 29th of October, 1783. Condorcet and other French writers of his own school attribute to him many amiable lines of candour, modesty, disinterestedness, and beneficence, in his moral character; and we are not disposed to question that his personal virtues might have been many; but his character cannot be justly appreciated without recollecting that he was the most subtle agent in that hostility against Christianity which was carried on by Voltaire, Diderot, and others who assisted in the Encyclopædia. Nor is the extent of their aversion to revealed religion to be discovered so clearly in their writings prepared for the press, for there they affected to disguise it under the mask of an argumentative philosophy, as in their secret correspondence, much of which appears in Beaumarchais's edition of Voltaire's works. The abbé Barruel, in his Memoirs of Jacobinism, has produced many proofs from these letters and other documents, that the impiety of Voltaire, d'Alembert, Diderot, &c. was not a personal concern, not an error into which they had separately fallen, and which they separately avowed, but a design consulted upon, and carried on in common among them; that they encouraged each other by frequent letters, deliberated about the means, and combined in the execution; and that whatever they had done before, it evidently ap-

pears from their correspondence, they placed all their hopes in the Encyclopædia.

The following list contains d'Alembert's principal works, with their respective dates. 1. "Traité de Dynamique," Paris, 1743, 4to; second edition in 1758. 2. "Traité de l'Equilibre et du Mouvement des Fluides," Paris, 1744; second edition in 1770. 3. "Reflexions sur la Cause générale des Vents;" which gained the prize at Berlin, 1746; and was printed at Paris in 1747, 4to. 4. "Recherches sur la Précession des Equinoxes, et sur la Nutation de l'Axe de la Terre dans le Système Newtonien," Paris, 1749, 4to. 5. "Essais d'une nouvelle théorie du Mouvement des Fluides," Paris, 1752, 4to. 6. "Recherches sur differens Points importans du Système du Monde," Paris, 1754 and 1756, 3 vols. 4to. 7. "Elemens de Philosophie," 1759. 8. "Opuscules Mathématiques, ou Memoires sur différens Sujets de Géométrie, de Méchaniques, d'Optiques, d'Astronomie," Paris, 9 vols. 4to, 1761 to 1773. 9. "Elémens de Musique, théorique et pratique, suivant les Principes de M. Rameau, eclairés, développés, et simplifiés," à Lyon, 1 vol. 8vo. 10. "De la Destruction des Jesuites," 1765.

In the Memoirs of the Academy of Paris are the following pieces, by d'Alembert: viz. Précis de Dynamique, 1743, Hist. 164. Précis de l'Equilibre et de Mouvement des Fluides, 1744, Hist. 55. Methode générale pour déterminer les Orbites et les Mouvements de toutes les Planètes, en ayant égard à leur action mutuelle, 1745, p. 365. Précis des Réflexions sur la Cause Générale des Vents, 1750, Hist. 41. Précis des Recherches sur la Précession des Equinoxes, et sur la Nutation de l'Axe de la Terre dans le Système Newtonien, 1750, Hist. 134. Essai d'une Nouvelle Théorie sur la Résistance des Fluides, 1752, Hist. 116. Précis des Essais d'une Nouvelle Théorie de la Résistance des Fluides, 1753, Hist. 289. Précis des Recherches sur les differens Points importans du Système du Monde, 1754, Hist. 125. Recherches sur la Précession des Equinoxes, et sur la Nutation de l'Axe de la Terre, dans l'Hypothese de la Dissimilitude des Méridiens, 1754, p. 413, Hist. 116. Reponse à un Article du Mémoire de M. l'Abbé de la Caille, sur la Théorie du Soleil, 1757, p. 145, Hist. 118. Addition à ce Mémoire, 1757, p. 567, Hist. 118. Précis des Opuscules Mathématiques, 1761, Hist. 86. Précis du troisième volume des Opuscules Ma-

thématiques, 1764, Hist. 92. Nouvelles Recherches sur les Verres Optiques, pour servir de suite à la théorie qui en à été donnée dans le volume 3e des Opuscules Mathématiques: Premier Mémoire, 1764, p. 75, Hist. 175. Nouvelles Recherches sur les Verres Optiques, pour servir de suite à la théorie qui en à été donnée dans le troisième volume des Opuscules Mathématiques. Second Mémoire, 1765, p. 53. Observations sur les Lunettes Achromatiques, 1765, p. 53, Hist. 119. Suite des Recherches sur les Verres Optiques. Troisième Mémoire, 1767, p. 43, Hist. 153. Recherches sur le Calcul Intégral, 1767, p. 573. Accident arrivé par l'Explosion d'une Meule d'Emouleur, 1768, Hist. 31. Précis des Opuscules de Mathémat.ques, 4e et 5e volumes. Leur Analyse, 1768, Hist. 83. Recherches sur les Mouvemens de l'Axe d'une Planete quelconque dans l'hypothese de la Dissimilitude des Méridienes, 1768, p. 1, Hist. 95. Suite des Recherches sur les Mouvemens, &c. 1768, p. 332, Hist. 95. Recherches sur le Calcul Intégral, 1769, p. 73. Mémoire sur les Principes de la Mech. 1769, p. 278.

And in the Memoirs of the Academy of Berlin, are the following pieces, by our author: viz. Recherches sur le Calcul Intégral, premiere partie, 1746. Solution de quelques problemes d'Astronomie, 1747. Recherches sur la courbe que forme une Corde Tendue mise en Vibration, 1747. Suite des recherches sur le Calcul Intégral, 1748. Lettre à M. de Maupertuis, 1749. Addition aux recherches sur la courbe que forme une Corde Tendue mise en Vibration, 1750. Addition aux recherches sur le Calcul Intégral, 1750. Lettre à M. le professeur Formey, 1755. Extr. de differ. lettres à M. de la Grange, 1763. Sur les Tautochrones, 1765. Extr. de differ. lettres à M. de la Grange, 1769.

Also in the Memoirs of Turin are, Differentes Lettres à M. de la Grange, en 1764 et 1765; tom. 3, of these Memoirs. Recherches sur differens sujets de Math, tom. 4.

In 1799, two small volumes of posthumous works were published at Paris, which contain very little that is important, except some letters and memoirs of D'Alembert, written by himself, of which we have availed ourselves in a few particulars.[1]

[1] Eloges, vol. III.—Biog. Universelle.—Hutton's Mathematical Dictionary.—Barruel's Memoirs of Jacobinism, vol. I.

ALEN, or ALLEN (EDMOND), a native of Norfolk, was elected fellow of C. C. C. Cambridge in 1536, proceeded M. A. the year following, became their steward in 1539, and not long after obtained leave of the society to go and study abroad for a limited time; which he afterwards procured to be extended for two years more. By assiduous application he became, as Strype informs us, not only a great proficient in the Greek and Latin tongues, but an "eminent Protestant divine, and a learned minister of the gospel." His works, indeed, which are written with much plainness and simplicity, but at the same time with great strength of reasoning and argument, sufficiently shew that he ought to be ranked in the list of the most considerable reformers. This extraordinary merit, while it obliged him to continue an exile during the reign of queen Mary, recommended him powerfully to the favour of her sister Elizabeth; who no sooner came to the crown than she appointed him one of her chaplains, gave him a commission to act under her as an ambassador, and nominated him to the vacant see of Rochester; but after a long absence, he either died on his return, or soon after, and never became possessed of the bishopric. It is said he was buried in the church of St. Thomas Apostle, in London, Aug. 30, 1559.

He translated into English, "Alex. Alesium de authoritate verbi Dei," 12mo, and Phil. Melanch. super utraque Sacramenti specie, et de authoritate Episcoporum," 12mo, 1543, whilst abroad; as likewise "Conradum Pelicanum super Apocalipsin." He published "A Christian Introduction for youth, containing the principles of our faith and religion," 1548, and 1550, 12mo; 1551, 8vo, which last may be the same with a "Catechism, that is to say, A Christen instruction of the principall pointes of Christes Religion," then newly corrected and augmented by him. Other translations are attributed to him.[1]

ALENIO (JULIUS), a jesuit, born in Brescia, in the republic of Venice. He travelled into the eastern countries, and arrived at Maca in 1610, where he taught mathematics. From thence he went to the empire of China, where he continued to propagate the Christian religion for 36 years. He was the first who planted the faith in the province of Xanfi, and he built several churches in the province of

[1] Tanner Bibl.—Masters's Hist. of Corpus Christ. Coll. Camb.—Strype's Annals, I, 136.—Memorials. II, 30.

Fokien. He died in August 1649, leaving behind him several works in the Chinese language: 1. "The Life of Jesus Christ," in eight volumes. 2. "The Incarnation of Jesus Christ." 3. "Of the Sacrifice of the Mass." 4. "The Sacrament of Penitence." 5. "The Original of the World." 6. "Proof of the Existence of a Deity." 7. "Dialogues." 8. "The Dialogue of St. Bernard betwixt the Soul and Body," in Chinese verse. 9. "A Treatise on the Sciences of Europe." 10. "Practical Geometry, in four books." 11. "The Life of P. Matthew Ricci." 12. "The Life of Dr. Michael Yam, a Chinese convert." 13. "The Theatre of the World, or Cosmography." [1]

ALEOTTI (JOHN BAPTIST), an Italian architect, who died in 1630, was born of parents so poor that in his youth he was obliged to carry bricks and mortar to the workmen; but having a natural turn for architecture, by hearing others talk, he learned all the rules of it, as well as those of geometry; and was even able to publish works in those sciences. He took great part in those famous controversies that arose concerning the three provinces, Ferrara, Bologna, and the Romagna, which were much exposed to inundations in the commencement of the seventeenth century, and published a plan for stopping their progress. Pope Clement VII. employed him to build the citadel of Ferrara, and at Mantua, Modena, Parma, and Venice, are several monuments after his designs. The only work we have seen of his on the subject of the inundations is entitled "Difesa per riparare alla sommersione del Polesine," Ferrara, 1601, fol. [2]

ALER (PAUL), a learned French Jesuit, was born in 1656, at St. Guy, in the Luxemburgh, studied at Cologn, and in 1676 entered the order of St. Ignatius. He was professor of philosophy, theology, and the belles lettres, at Cologn, until the year 1691. He was afterwards, in 1701, invited to the university of Treves, where he gave his course of lectures on theology, and was appointed, in 1703, regent of the gymnastic school, and about the same time he was employed in the organization and direction of the gymnastic academies of Munster, Aachen, Treves, and Juliers. He died in 1727, at Dueren, in the duchy of Juliers. His principal works are: 1. "Tractatus de artibus humanis," Treves, 1717, 4to. 2. "Philosophiæ

[1] Moreri.—Sotwel Bibl. Script. Soc. Jesu.
[2] Biog. Universelle.—Dict. Historique.

tripartitæ, pars 1. sive logica," Cologne, 1710; "pars 2. sive physica," 1715; "pars 3. seu anima et metaphysica," 1724. 3. "Gradus ad Parnassum," a book well known in all schools in Europe, and of which there have been a great number of editions. 4. Some Latin tragedies, as Joseph, Tobias, &c.[1]

ALES (ALEXANDER), a celebrated divine of the confession of Augsbourg, was born at Edinburgh, April 23, 1500. He soon made a considerable progress in school-divinity, and entered the lists very early against Luther; this being then the great controversy in fashion, and the grand field in which all authors, young and old, were accustomed to display their abilities. Soon after he had a share in the dispute which Patrick Hamilton maintained against the ecclesiastics, in favour of the new faith he had imbibed at Marpurgh: he endeavoured to bring him back to the catholic religion; but this he could not effect, and even began himself to doubt about his own religion, being much affected by the discourse of this gentleman, and more still by the constancy he shewed at the stake, where David Beaton, archbishop of St. Andrew's, caused him to be burnt. The doubts of Ales would perhaps have been carried no further, if he had been left unmolested to enjoy his canonry in the metropolitan church of St. Andrew's; but he was persecuted with so much violence by the provost of St. Andrew's, whose intrigues he preached against, that he was obliged to retire into Germany, where he became at length a perfect convert to the Protestant religion, and persevered therein till his death. In the different parties which were formed, he sometimes joined with those that were least orthodox; for, in 1560, he maintained the doctrine of George Major, concerning the necessity of good works. The change of religion, which happened in England after the marriage of Henry VIII. with Anna Boleyn, induced Ales to go to London, in 1535, where he was highly esteemed by Cranmer, archbishop of Canterbury, Latimer, and Thomas Cromwel, who were at that time in favour with the king. Upon the fall of these favourites, he was obliged to return to Germany, where the elector of Brandenburg appointed him professor of divinity at Francfort upon the Oder, in 1540. Two years afterwards he had a dispute there, upon the question

[1] Biog. Universelle.

"Whether the magistrate can and ought to punish fornication?" and he maintained the affirmative with Melancthon. He was greatly offended at their not deciding this dispute, and perhaps his discontent was the reason of his quitting Francfort precipitately; and it is certain that the court of Brandenburgh complained of him, and wrote to the university of Wittemberg to have him punished. He retired, however, to Leipsic; and while he was there, he refused a professor's chair, which Albert duke of Prussia intended to erect at Koningsberg, and which was erected the year following. Soon after, he was chosen professor of divinity at Leipsic, and enjoyed it till his death, which happened on the 17th of March 1565. The following are the titles of his principal works: 1. "De necessitate et merito Bonorum Operum, disputatio proposita, in celebri academia Lipsica ad 29 Nov. 1560." 2. "Commentarii in evangelium Joannis, et in utramque epistolam ad Timotheum." 3. "Expositio in Psalmos Davidis." 4. "De Justificatione, contra Osiandrum." 5. "De Sancta Trinitate, cum confutatione erroris Valentini." 6. "Responsio ad triginta et duos articulos theologorum Lovaniensium."

While at Leipsic, he was employed to translate the first liturgy of Edward VI. into Latin, for Bucer's use, who did not understand English. He appears to have been highly esteemed for probity and learning. Henry VIII. familiarly called him "his scholar," and Cranmer said he was "virum in theologia perductum." Melancthon and Ales were inseparable companions, and Beza pronounced him one of the greatest ornaments of his country. He wrote with most spirit on the doctrine of the Trinity, against Valentine Gentilis; and on the divinity of Jesus Christ against Servetus.[1]

ALESIO (MATTHEW PEREZ D'), born at Rome, died in 1600, was not less skilful in the exercise of the pencil than that of the graver. Of all his productions the most curious is the St. Christopher, which he painted in fresco in the great church of Seville, in Spain. The calf of each leg in this colossal figure is an ell in thickness; but the whole has a majestic appearance. Simple and modest in his character, this artist was always the first to do justice

[1] Mackenzie's Scotch writers, vol. II. a very prolix life.—Bale.—Tanner.—Gen. Dict.—Strype's Cranmer, p. 204, 402.—Strype's Memorials, vol. II. p. 69.

to his competitors for fame, and particularly to Louis de Vargas, whose Adam and Eve he generously preferred to his own St. Christopher, although the latter, from its grandeur of character and effect, was at that time very much admired. He had been a pupil of Michael Angelo, and was thought to have caught much of the sublime manner of that illustrious artist. He returned to Rome some time before his death, assigning as a reason that his talents could not be wanted in a country (Spain) that had produced such an artist as Louis de Vargas.[1]

ALESSI (GALEAS), the most celebrated architect of his time, was born at Perusia in 1500, and died in 1572. His reputation was spread over almost all Europe. He furnished France, Spain, and Germany, with plans, not only for palaces and churches, but also for public fountains and baths, in which he displayed the fertility of his genius. The plan that brought him the most honour was that of the monastery and the church of the Escurial, which was adopted in preference to all that had been presented by the most able architects of Europe. Several cities and towns of Italy are also decorated by edifices of his construction; but there is not one where so many of them are seen as at Genoa; the cupola of the cathedral and the Grimaldi and Pallavicini palaces are by him; and it is doubtless on account of the number of these magnificent monuments, that that city has merited the name of Genoa the superb. It is said, that Alessi was likewise very learned, and had a capacity for managing concerns of the utmost importance. Some of his works were engraven at Antwerp in 1663, from drawings made by Rubens.[2]

ALEXANDER the GREAT, king of Macedon, whose life has been written by Curtius, and Arian, Plutarch, and Diodorus, was one of the most renowned monarchs of ancient times, and his life has formed a conspicuous article in all works of the biographical kind, although much of it belongs to history. His extraction was illustrious, though perhaps fabulous; his father Philip having been descended from Hercules, and his mother Olympias from Achilles. He was born at Pella the first year of the 106th olympiad, the 398th from the building of Rome, and the 356th before the birth of Christ. On the night of his birth, the

[1] Biog. Universelle.

[2] Biog. Universelle.—Pascoli's Lives of the Painters, &c. Rome, 1750, 4to.—Vasari, in the Life of Leoni.

temple of Diana at Ephesus was set on fire, and burnt to the ground: which latter circumstance, said Timæus, an historian, "was not to be wondered at, since the goddess was so engaged at Olympias's labour, that she could not be present at Ephesus to extinguish the flames." This Cicero praises as an acute and elegant saying; but Plutarch and Longinus condemn it, with better reason, as quaint and frigid.

At fifteen years of age, Alexander was delivered to the tuition of Aristotle. He discovered very early a mighty spirit, and symptoms of that vast and immoderate ambition which was afterwards to make him the scourge of mankind and the pest of the world. One day, when it was told him that Philip had gained a battle, instead of rejoicing, he looked much chagrined, and said, that "if his father went on at this rate, there would be nothing left for him to do." Upon Philip's shewing some wonder, that Alexander did not engage in the Olympic games, "Give me," said the youth, "kings for my antagonists, and I will present myself at once." The taming and managing of the famous Bucephalus is always mentioned among the exploits of his early age. This remarkable horse was brought from Thessaly, and purchased at a very great price; but upon trial he was found so wild and vicious, that neither Philip nor any of his courtiers could mount or manage him; and he was upon the point of being sent back as useless, when Alexander, expressing his grief that so noble a creature should be rejected, merely because nobody had the dexterity to manage him, was at length permitted to try what he could do. Alexander, we are told, had perceived, that the frolicksome spirit and wildness of Bucephalus proceeded solely from the fright which the animal had taken at his own shadow: turning his head, therefore, directly to the sun, and gently approaching him with address and skill, he threw himself upon him; and though Philip at first was extremely distressed and alarmed for his son, yet when he saw him safe, and perfectly master of his steed, he received him with tears of joy, saying, "O, my son! thou must seek elsewhere a kingdom, for Macedonia cannot contain thee." One more instance of this very high spirit may suffice. When Philip had repudiated Olympias for infidelity to his bed, the young prince felt a most lively resentment on the occasion; yet, being invited by his father to the nuptials with his new wife, he did not refuse

to go. In the midst of the entertainment, Attalus, a favourite of Philip, had the imprudence to say, that the Macedonians must implore the gods to grant the king a lawful successor. "What, you scoundrel! do you then take me for a bastard?" says Alexander; and threw a cup that instant at his head. Philip, intoxicated with wine, and believing his son to be the author of the quarrel, rushed violently towards him with his sword; but, slipping with his foot, fell prostrate upon the floor; upon which Alexander said insultingly, "See, Macedonians, what a general you have for the conquest of Asia, who cannot take a single step without falling;" for Philip had just before been named for this expedition in a common assembly of the Greeks, and was preparing for it, when he was murdered by Pausanius at a feast.

Alexander, now twenty years of age, succeeded his father as king of Macedon: he was also chosen, in room of his father, generalissimo in the projected expedition against the Persians; but the Greeks, agreeably to their usual fickleness, deserted from him, taking the advantage of his absence in Thrace and Illyricum, where he began his military enterprises. He hastened immediately to Greece, and the Athenians and other states returned to him once; but the Thebans resisting, he directed his arms against them, slew a prodigious number of them, and destroyed their city; sparing nothing but the descendants and the house of Pindar, out of respect to the memory of that poet. This happened in the second year of the third olympiad. It was about this time that he went to consult the oracle at Delphi; when, the priestess pretending that it was not, on some account, lawful for her to enter the temple, he being impatient, hauled her along, and occasioned her to cry out, "Ah, my son, there is no resisting thee:" upon which, Alexander, seizing the words as ominous, replied, "I desire nothing farther: this oracle suffices." It was also probably at this time that the remarkable interview passed between our hero and Diogenes the cynic. Alexander had the curiosity to visit this philosopher in his tub, and complimented him with asking "if he could do any thing to serve him?" "Nothing," said the cynic, "but to stand from betwixt me and the sun." The attendants were expecting what resentment would be shewn to this rude behaviour; when Alexander surprised them by saying, "Positively, if I was not Alexander, I would be Diogenes."

Having settled the affairs of Greece, and left Antipater as his viceroy in Macedonia, he passed the Hellespont, in the third year of his reign, with an army of no more than 30,000 foot and 4,500 horse; and with these brave and veteran forces he overturned the Persian empire. His first battle was at the Granicus, a river of Phrygia, in which the Persians were routed. His second was at Issus, a city of Cilicia, where he was also victorious in an eminent degree; for the camp of Darius, with his mother, wife, and children, fell into his hands; and the humane and generous treatment which he shewed them is justly reckoned the noblest and most amiable passage of his life. While he was in this country, he caught a violent fever by bathing, when hot, in the cold waters of the river Cydnus; and this fever was made more violent from his impatience at being detained by it. The army was under the utmost consternation; and no physician durst undertake the cure. At length one Philip of Acarnania desired time to prepare a potion, which he was sure would cure him; and while the potion was preparing, Alexander received a letter from his most intimate confident Parmenio, informing him, that his physician was a traitor, and employed by Darius to poison him, at the price of a thousand talents and his sister in marriage. The same fortitude, however, which accompanied him upon all occasions, did not forsake him here. He carefully concealed from his physician every symptom of apprehension; but, after receiving the cup into his hands, delivered the letter to the Acarnanian, and with eyes fixed upon him, drank it off. The medicine at first acted so powerfully, as to deprive him of his senses, and then, without doubt, all concluded him poisoned: however, he soon recovered, and, by a cure so speedy that it might almost be deemed miraculous, was restored to his army in perfect health.

It was at Anchyala, a town of Cilicia, that he was shewn a monument of Sardanapalus, with this inscription: "Sardanapalus built Anchyala and Tarsus in a day: Passenger, eat, drink, and enjoy thyself: all else is nothing." This, probably, moved his contempt very strongly, when he compared such petty acquisitions to what he projected.—From Cilicia he marched forwards to Phœnicia, which all surrendered to him, except Tyre; and it cost him a siege of seven months to reduce this city. The vexation of Alexander, at being unseasonably detained by this obsti-

nacy of the Tyrians, occasioned a vast destruction and carnage; and the cruelty he exercised here is among the deepest stains on his character. After besieging and taking Gaza, he went to Jerusalem, where he was received by the high priest; and, making many presents to the Jews, sacrificed in their temple. He told Jadduas (for that was the priest's name), that he had seen in Macedonia a god, in appearance exactly resembling him, who had exhorted him to this expedition against the Persians, and given him the firmest assurance of success. Afterwards, entering Ægypt, he went to the oracle of Jupiter Ammon, and upon his return built the city of Alexandria. It was now that he took it into his head to assume divinity, and to pretend himself the son of the said Jupiter Ammon, for which his mother Olympias would sometimes rally him, not unpleasantly, "Pray," she would say, "cease to be called the son of Jupiter: thou wilt certainly embroil me in quarrels with Juno." Policy, however, was at the bottom of this: it was impossible that any such belief should be really rooted in his breast, but he found by experience that this opinion inclined the barbarous nations to submit to him; and therefore he was content to pass for a god, and to admit, as he did, of divine adoration. So far, indeed, was he from believing this of himself, that he used among his friends to make a jest of it. Thus, afterwards, when he was bleeding from a wound he had received, "See here," says he, "this is your true genuine blood, and not that ἰχὼρ, or thin fine liquor, which issues, according to Homer, from the wounds of the immortals." Nay, even his friends sometimes made free with this opinion, which shews that he did not hold it sacred: for once, when it thundered horridly loud, and somewhat terrified the company, the philosopher Anaxarchus, who was present, said to Alexander, "And when wilt thou, son of Jupiter, do the like?" "Oh," said Alexander, "I would not frighten my friends."

His object now was to overtake and attack Darius in another battle; and this battle was fought at Arbela, when victory granting every thing to Alexander, put an end to the Persian empire. Darius had offered his daughter in marriage, and part of his dominions to Alexander, and Parmenio advised him to accept the terms: "I would," says he, "if I were Alexander;" "and so would I," replied the conqueror, "if I were Parmenio." The same

Parmenio, counselling the prince to take the advantage of the night in attacking Darius, "No," said Alexander, "I would not steal a victory." Darius owed his escape from Arbela to the swiftness of his horse; and while he was collecting forces to renew the war, was insidiously slain by Bessus, governor of the Bactrians. Alexander wept at the fate of Darius; and afterwards procuring Bessus to be given up to him, punished the inhuman governor according to his deserts. From Arbela Alexander pursued his conquests eastward; and every thing fell into his hands, even to the Indies. Here he had some trouble with king Porus, whom however he subdued and took. Porus was a man of spirit, and his spirit was not destroyed even by his defeat; for, when Alexander asked him, "how he would be treated," he answered very intrepidly, "like a king;" which, it is said, so pleased the conqueror, that he ordered the greatest attention to be paid him, and afterwards restored him to his kingdom. Having ranged over all the east, and made even the Indies provinces of his empire, he returned to Babylon; where he died in the 33d year of his age, some say by poison, others by drinking.

The character of this hero is so familiar, that it is almost needless to draw it. It was equally composed of very great virtues and very great vices. He had no mediocrity in any thing but his stature: in his other properties, whether good or bad, he was all extremes. His ambition rose even to madness. His father was not at all mistaken in supposing the bounds of Macedon too small for his son: for how could Macedon bound the ambition of a man, who reckoned the whole world too small a dominion? He wept at hearing the philosopher Anaxarchus say, that there was an infinite number of worlds: his tears were owing to his despair of conquering them all, since he had not yet been able to conquer one. Livy, in a short digression, has attempted to inquire into the events which might have happened, if Alexander, after the conquest of Asia, had brought his arms into Italy? Doubtless things might have taken a very different turn with him; and all the grand projects, which succeeded so well against an effeminate Persian monarch, might easily have miscarried if he had had to do with hardy Roman armies. And yet the vast aims of this mighty conqueror, if seen under another point of view, may appear to have been confined within a very narrow compass; since, as we are told, the utmost wish of

that great heart, for which the whole earth was not big enough, was, after all, to be praised by the Athenians. It is related, that the difficulties which he encountered in order to pass the Hydaspes, forced him to cry out, "O Athenians, could you believe to what dangers I expose myself for the sake of being celebrated by you?" But Bayle affirms, that this was quite consistent with the vast unbounded extent of his ambition, as he wanted to make all future time his own, and be an object of admiration to the latest posterity; yet did not expect this from the conquest of worlds, but from books. And he was right, continues that author, "for if Greece had not furnished him with good writers, he would long ago have been as much forgotten as the kings who reigned in Macedon before Amphitryon."

Alexander has been praised upon the score of continency, and his life might not be quite regular in that respect, yet his behaviour to the Persian captives shews him to have had a great command over himself in this particular. The wife of Darius was a finished beauty; her daughters likewise were all beauties; yet this young prince, who had them in his power, not only bestowed on them all the honours due to their high rank, but consulted their reputation with the utmost delicacy. They were kept as in a cloister, concealed from the world, and secured from the reach not only of every dishonourable attack, but even from imputation. He gave not the least occasion to censure, either by his visits, his looks, or his words: and, for other Persian dames his prisoners, equally beautiful in face and shape, he contented himself with saying gaily, that they gave indeed much pain to his eyes. Notwithstanding these facts, he has been accused of those licentious gallantries common to princes in his age and country.

His excesses with regard to wine were more notorious, and beyond all imagination; and he committed, when intoxicated, a thousand extravagances. It was owing to wine, that he killed Clytus, who saved his life; and burnt Persepolis, one of the most beautiful cities of the east: he did this last indeed at the instigation of the courtezan Thais: a circumstance which makes it the more atrocious. It is generally believed, that he died by drinking immoderately; and even Plutarch, who affects to contradict it, owns that he did nothing but drink the whole day he was taken ill.

His character has been so often the theme of history, and the subject of discussion, that it would be superfluous to analyze the various opinions entertained. The reader, however, to whom the subject is interesting, may be referred, with confidence, to a work, entitled "A critical Inquiry into the Life of Alexander the Great, by the ancient historians: from the French of the baron de St. Croix; with notes and observations, by sir Richard Clayton, bart." Lond. 1793, 4to.[1]

ALEXANDER (St.) bishop of Alexandria, succeeded St. Achillas in the year 313. Arius, who had pretensions to this see, resented the preference given to Alexander by attacking his opinions, which were strictly orthodox, and substituting his own, which were at that time new. The bishop at first opposed him only by mild exhortations and persuasions; but, being unable to prevail, he cited him before an assembly or synod of the clergy at Alexandria, and on his refusing to recant his errors, excommunicated him and his followers. This sentence was confirmed by above an hundred bishops in the council of Alexandria, in the year 320; and Alexander signified the same by a circular letter to pope Sylvester, and all the catholic bishops; and his conduct was approved by Osius, who had been employed by the emperor Constantine to inquire into the matter. Alexander afterwards assisted at the council of Nice, to which he was accompanied by St. Athanasius, then only a deacon, and died Feb. 26, 326, appointing Athanasius for his successor. Of his numerous epistles, written against the Arian heresy, two only remain; one, the circular letter already mentioned, in Socrates, lib. 1. c. 6; and in Gelasius Cyzicus' history of the council of Nice, lib. 2. c. 3. The other, addressed to Alexander of Byzantium, is in Theodoret, lib. 1. c. 4. In the Bibl. Vindob. Cod. Theol. is a very short letter of his to the presbyters and deacons of Alexandria; this is also in Cotelerius: and he wrote an epistle against the Arians, of which are two fragments in S. Maximus Opus. Theol. et Polem. vol. II. 152, 155.[2]

ALEXANDER ÆGEUS, of the first century, may be slightly noticed here, as sometimes confounded with Alexander Aphrodiseus. He was one of Nero's preceptors,

[1] The authors mentioned above.—Gen. Dict.—Universal History, &c.
[2] Cave, vol. I.—Lardner's Works, vol. IV. 103.

but gained very little credit in this capacity, as he was suspected of having contributed to the corruption of his royal pupil. He wrote a "commentary on Aristotle's Meteorology" in the manner of the ancient peripatetics.[b]

ALEXANDER AB ALEXANDRO, a Neapolitan lawyer of great learning, who flourished towards the end of the fifteenth and beginning of the sixteenth century, was descended of the ancient and noble family of the Alexandri of Naples. He was born according to some, in 1461. He followed the profession of the law, first at Naples, and afterwards at Rome; but devoted all the time he could spare to the study of polite literature; and at length entirely left the bar, from scruples of conscience respecting the practice of the law, that he might lead a more easy and agreeable life with the muses. "When I saw," says he, "that the counsellors could not defend nor assist any one against the power or favour of the mighty, I said it was in vain we took so much pains, and fatigued ourselves with so much study in controversies of law, and with learning such a variety of cases so exactly reported, when I saw the judgments passed according to the temerity of every remiss and corrupt person who presided over the laws, and gave determinations not according to equity, but favour and affection." The particulars of his life are to be gathered from his work entitled "Genialium Dierum:" It appears by it that he lodged at Rome in a house that was haunted; and he relates many surprising particulars about the ghost, which show him to have been credulous, although perhaps not more so than his contemporaries. He says also, that when he was very young, he went to the lectures of Philelphus, who explained at Rome the Tusculan questions of Cicero; he was there also when Nicholas Perot and Domitius Calderinus read their public lectures upon Martial. Some say that he acted as prothonotary of the kingdom of Naples, and that he discharged the office with great honour; but this is not mentioned in his work. Apostolo Zeno fixes his death in 1523, and it is generally agreed that he died at Rome, aged about sixty-two. His work, the "Genialium Dierum," is a miscellany of learning and philology, somewhat on the model of the "Noctes Atticæ" of Aulus Gellius. The first edition was printed at Rome, 1522, fol.

[b] Fabric. Bibl. Græc.—Suidas.—Brucker.—Moreri.

under the title of "Alexandri de Alexandro dies Geniales." Andrew Tiraqueau bestowed a commentary on it, entitled "Semestria," Lyons, 1586, fol. Notes have also been added to it by Christopher Colerus, and Dennis Gotefrid, or Godfroy, which were printed with Tiraqueau's commentary, Francfort, 1594, fol. The edition of Paris, 1582, is held in estimation, but the best is that of Leyden, 1675, 2 vols. 8vo. There is another work of his, published before the Genialium Dierum, but afterwards incorporated with it, entitled "Alexandri J. C. Napolitani Dissertationes quatuor de rebus admirandis, &c. Rome, 4to, without date, or printer's name. Mr. Roscoe, who has introduced him in his life of Leo as a member of the academy of Naples, says that his works prove him to have been a man of extensive reading, great industry, and of a considerable share of critical ability, and perhaps as little tinctured with superstition as most of the writers of the age in which he lived. [1]

ALEXANDER APHRODISEUS, one of the most celebrated followers of Aristotle, flourished about the year 200. He was so called from Aphrodisea, a town in Caria, where he was born. He penetrated, with such success, into the meaning of the most profound speculations of his master, that he was not only respected by his contemporaries as an excellent preceptor, but was followed by subsequent Aristotelians among the Greeks, Latins, and Arabians, as the best interpreter of Aristotle. On account of the number and value of his commentaries, he was called, by way of distinction, "The Commentator." Under the emperor Septimus Severus he was appointed public professor of the Aristotelian philosophy, but whether at Athens or Alexandria is uncertain. In his works he supports the doctrine of Divine Providence; upon this head he leaned towards Platonism, but on most other subjects adhered strictly to Aristotle. In his book concerning the soul, he maintains that it is not a distinct substance by itself, but the *form* of an organized body.

Of his works there are extant, 1. "De Fato, deque eo quod in nostra potestate est," a short treatise dedicated to the emperor Caracalla, and first printed in Greek at the Aldine press, 1533, fol. at the end of the works of Themistius. Grotius translated it into Latin in his "Veterum

[1] Gen. Dict.—Tiraboschi.—Moreri.—Saxii Onomasticon.

philosophorum sententiæ de Fato," Paris, 1648, 4to; and there is a London edition, Gr. and Lat. 1688, 12mo. 2. "Commentarius in primum librum priorum analyticorum Aristotelis," Gr. Venice, 1489, and Ald. 1520, fol. Florence, 1521, 4to, and translated into Latin by Jos. Bern. Felicianus, Venice, 1542, 1546, and 1560, fol. 3. "Commentarius in VIII Topicorum libros," Venice, 1513, translated into Latin by Gul. Dorotheus, Venice, 1526 and 1541, and Paris, 1542, fol. and by Rasarius, Venice, 1563 and 1573, fol. 4. "Commentarii in Elenchos sophisticos, Gr. Venice, Aldus, 1520, fol.; at Florence, with the "Commentarius in primum librum, &c." 1521, 4to; and translated into Latin by Rasarius, Venice, 1557, fol. 5. "In Libros XII Metaphysicorum ex versione Jos. Genesii Sepulvedæ," Rome, 1527, Paris, 1536, Venice, 1544 and 1561, fol. The Greek text has never been printed, although there are manuscript copies in the imperial library at Paris, and in other libraries. 6. "In librum de sensu et iis quæ sub sensum cadunt," Gr. at the end of Simplicius's commentary on the books respecting the soul, Venice, 1527, fol., and in the Latin of Lucilius Philothæus, Venice, 1544, 1549, 1554, 1559, 1573, fol. 7. "In Aristotelis Meteorologica," Gr. Venice, 1527, fol. translated into Latin by Alex. Picolomini, 1540, 1548, 1575, fol. (See ALEXANDER ÆGEUS). 8. "De Mistione," Gr. with the preceding. 9. "De anima, libri duo," Gr. at the end of Themistius in the first article, and translated into Latin by Jerome Donato, Venice, 1502, 1514, fol. 10. "Physica scholia, dubitationes et solutiones, libri duo," Gr. Venice, 1536, fol. and in Latin by Bagolinus, Venice, 1541, 1549, 1555, 1559, fol. 11. "Problematum medicorum et physicorum libri duo." The best Greek edition of this is in Sylburgius's works of Aristotle; but some think that these problems are by Alexander Trallianus. 12. "Libellus de Febribus, Latine, Georgio Valla interprete," in a collection of various works translated by Valla, Venice, 1488. It is also thought that this is by Alexander Trallianus. It has not been printed in Greek. There are other works ascribed to our Alexander, some in Arabic and some in Greek: in the imperial library at Paris is one "De nutritione et augmento," which is not given in the usual lists of his works. All the above are very rare, especially the Greek editions, and the multiplicity of these editions shows in what high esteem the author was held in the fifteenth and

sixteenth centuries, and how useful his writings were considered by the students of Aristotle.[1]

ALEXANDER, bishop of Cappadocia, and afterwards of Jerusalem, in the early part of the third century, was the scholar of Pantænus and Clement of Alexandria, to whom he acknowledges his obligations. About the year 204, when bishop of Cappadocia, he suffered imprisonment for the profession of the Christian faith, and remained in prison for some years, under the reign of Severus. His faithfulness and constancy in suffering induced the church at Jerusalem, after his release from prison, to appoint him colleague to their bishop Narcissus, who was now an hundred and sixteen years old. The account which Jerom and Eusebius give of his election, and of his arrival, being supernaturally revealed to Narcissus and the clergy, will not now probably obtain belief; but it is certain that he was gladly welcomed thither, and afterwards succeeded Narcissus in the see, over which he presided for the long space of forty years, with zeal, approbation, and success, in his ministry. When Decius revived the persecution of the Christians, Alexander was again cast into prison, where, from ill usage or old age, he died about the year 251. None of his writings remain, except some fragments of letters in Eusebius, who also informs us that Alexander founded a library in Jerusalem into which he collected all the Christian epistles and documents that could be procured; and as this was extant in the time of Eusebius, the latter acknowledges his obligations to it in the compilation of his history.

Lardner, who has given a long account of this bishop from various sources, observes that his piety and humility are conspicuous in the fragments left, and his meekness is celebrated by Origen. If he was not learned, he was at least a patron of learning. Above all, we are indebted to him for his glorious testimony to the truth of the Christian religion, and his remarkable example of steadiness in the faith, of which he made, at least, two confessions, before heathen magistrates.[2]

ALEXANDER (JOHN), a young writer of very promising talents, was born in Ireland in 1736, whither his father, a dissenting teacher at Stratford upon Avon, had removed; and from whence, on his death, the widow and family re-

[1] Brucker.—Biog. Universelle.—Moreri.—Saxii Onomasticon.—Beloe's Anecdotes of Literature, vol. IV. p. 260. [2] Cave.—Lardner's Works, vol. II.

turned to England. After having gone through a grammatical education, John was sent to the dissenting academy at Daventry, where he prosecuted his studies with commendable diligence, and was afterwards put under the tuition of Dr. Benson, who had sometimes young students under his care, after they had finished their university or academical education, for the purpose of instructing them in a more critical acquaintance with the sacred writings. He afterwards entered into the ministry, which he exercised in and near Birmingham, but principally at a small village called Longdon, about twelve miles from that place. On Saturday, Dec. 28, 1765, he retured to rest, in perfect health, between eleven and twelve o'clock, intending to officiate at Longdon next day: but at six in the morning he was found dead in his bed; an event which was sincerely deplored by his friends, both as a private and a public loss.

After his death, the rev. John Palmer of London published a work of his, entitled "A Paraphrase upon the 15th chapter of the first epistle to the Corinthians; with critical notes and observations, and a Preliminary Dissertation, a Commentary, with critical Remarks, upon the 6th, 7th, and part of the 8th chapters to the Romans." To which is added, "A Sermon on Ecclesiastes ix. 10. composed by the author the day preceding his death," Lond. 1766, 4to. Mr. Palmer has bestowed high praise on the critical sagacity and learning displayed in this work. It is some deduction from its merit, however, that, in the preliminary dissertation, he favours the opinion of there being no state of consciousness between death and the resurrection. Of his talents, in another respect, a much more favourable opinion may be formed from the papers he wrote in "The Library," a monthly publication, conducted, if we mistake not, principally by Dr. Kippis. In this, Mr. Alexander wrote an ironical "Defence of persecution, essays on Dullness, Common Sense, Misanthropy, the Study of Man, Controversy, the Misconduct of Parents, Modern Authorship, the present state of Wit in Great Britain, the Index of the Mind, and the Fate of periodical productions." In some of these he displays genuine humour, not inferior indeed to that of most of our celebrated Essayists.—He appears to have been a man of great worth, learning, and modesty.

He had a brother, Dr. BENJAMIN ALEXANDER, a phy-

gician in London, who died young, in 1768, and was the translator of Morgagni "De sedibus et causis morborum," 3 vols. 4to, Lond. 1769.[1]

ALEXANDER, bishop of Lincoln in the reigns of Henry I. and Stephen, was a Norman by birth, and nephew of the famous Roger, bishop of Salisbury, who first made him archdeacon of Salisbury, and afterwards, by his interest with the king, raised him to the mitre. Alexander was consecrated at Canterbury July 22, 1123. Having received his education under his uncle the bishop of Salisbury, and been accustomed to a splendid way of living, he affected show and state more than was suitable to his character, or consistent with his fortunes; but, this failing excepted, he was a man of worth and honour, and every way qualified for his station. The year after his consecration, his cathedral church at Lincoln having been accidentally burnt down, he rebuilt it, and secured it against the like accident for the future by a stone roof. He also increased the number of prebends in his church, and augmented its revenues with several manors and estates. In imitation of the barons and some of the bishops, particularly his uncle the bishop of Salisbury, he built three castles; one at Banbury, another at Sleaford, and a third at Newark. He likewise founded two monasteries; one at Haverholm, for regular canons and nuns together, the other at Tame, for White-friars. He went twice to Rome in the years 1142 and 1144. The first time, he came back in quality of the pope's legate, for the calling a synod, in which he published several wholesome and necessary canons. In August 1147 he took a third journey to the pope, who was then in France; where he fell sick through the excessive heat of the weather, and returning with great difficulty to England, he died in the 24th year of his prelacy.[2]

ALEXANDER NECKHAM. See NECKHAM.

ALEXANDER (Nevskoi), grand duke of Russia, and a saint of the Russian church, is so often mentioned on account of the order of knighthood instituted to his honour by Peter the Great, and yet is so little known out of Russia, that an article may well be allowed him here. He was born in 1218, and seems to have been a man of strong character, of personal courage, and bodily

[1] Biog. Brit. vol. II. p. 207, new edit.
[2] Biog. Brit.—Archæologia, vol. VI. p. 316, 317.

strength. The almost incessant wars in which his father Yaroslauf was engaged with Tshingis khan and the neighbouring hordes of Mongoles, inspired him early in life with a passion for conquest. Probably too an unhappy conceit entertained by the princes of those times and those countries, might have contributed somewhat to prepare Alexander for the part of the hero he afterwards performed. This was the custom of conferring on young princes particular provinces as apanages or viceroyalties. Yaroslauf had in 1227, changed his residence at Novgorod for that of Pereyaslaf, leaving in the former place his two eldest sons, Feodor and Alexander, as his representative, under the guidance of two experienced boyars. However small the share that a boy of ten years old, as Alexander then was, could take in the government; yet it must have been of advantage to him to be thus initiated in a situation preparatory to the exercise of that power he was one day to enjoy in his own right. Five years afterwards Feodor died; and now Alexander was alone viceroy of Novgorod: he was not an apanaged prince till 1239, when his father took possession of Vladimir. He now married a princess of the province of Polotzk, and the first care of his government was to secure the country against the attacks of the Tshudes (among whom are particularly to be understood the Esthonians), who were partly turbulent subjects, and partly piratical neighbours of the principality of Novgorod. To this end he built a line of forts along the river Shelonia, which falls into the Ilmenlake. But a more imminent danger soon furnished him with an opportunity of performing far greater service to his nation. Incited by the oppressions exercised by the Tartars on southern Russia, the northern borderers formed a league to subdue Novgorod; and thought it necessary to begin their enterprise the sooner, as, from the accounts they had received by one of their chiefs, who had gained a personal knowledge of Alexander at Novgorod, the young prince would shortly be too powerful for them. The warlike king of Denmark, Valdemar II. at that time possessed a considerable portion of Esthonia, together with Reval, which he had lately built *. He had long been in alliance with the

* This account is conformable with that given in the Petersburg journals. However, it is necessary to mention that the whole of this transaction is very obscurely related by the Russian historians; and therefore, from their different representations, nothing is left but to take the most probable, since none can be perfectly relied on. In general, what is here mentioned of the Danes, is attributed to the Swedes.

Teutonic knights of Livonia, which he renewed in 1238; in which treaty they agreed upon a combined expedition against the Russians. This was accordingly undertaken in 1239. A very considerable fleet came to land on the banks of the Neva, while the Swedes were coming down from Ladoga to attack them by land. An embassy was sent to Alexander, commanding him immediately to submit, or to stake his fortunes on a decisive battle. He made choice of the latter. Too near the enemy, and too distant from his father, he had no hope of any foreign succour, and his army was extremely weak. In the presence of his people he solemnly implored the assistance of heaven, was certified of it by the formal benediction of the archbishop; and thus raised the efficacy of the only support he had, the courage of his soldiers. Having their strength increased by the persuasion that the hosts of heaven were on their side, they went to battle, and began the attack. This was at six in the morning. The two armies were closely engaged during the whole day, and the slaughter continued till night put an end to the contest. The field was covered with the bodies of the slain. Three ship-loads of them were sunk in the sea, and the rest were thrown together in pits. On the side of the Novgorodians only 20 men were killed, say the chronicles; perhaps by an error of the writers, perhaps in the meaning that only the principal citizens of Novgorod are reckoned. But most likely this statement is one of those poetic extravagancies which are not to be mistaken in perusing the Russian accounts of this battle. In the ancient history of all nations a certain lively colouring is used in describing the decisive transactions of early times; a natural consequence of the intimate concern the chronologer takes in the successes of his country, and the enthusiasm with which he wishes to represent it as a nation of heroes. Thus the old historians mention six mighty warriors, who, by some signal act in this battle, have handed down their names to the latest posterity. It is impossible not to imagine we are perusing a fragment of romance, when we read, that Gavriela Alexin pursued a king's son on horseback into a ship,—fell into the sea, came back unhurt, and slew a general and two bishops. Sbislauf was armed only with an axe, Jacob Polotshanin with nothing but a sword, and both killed a multitude of the enemy. Sava rushed into the enemy's camp, destroyed the tent of the general, &c. Alexander, our heroic saint, is

also indebted to this poetical colouring (perhaps to a vulgar ballad) for his canonization and his fame. He sprung like a lion upon the leader of the hostile troops, and cleft his face in two with a stroke of his sword. This personage, according to the Russian annalists, was no less a man than the king of the northern regions himself. And this act it was that procured our Alexander the surname of Nevskoi, i. e. the conqueror on the banks of the Neva.—Peter the Great took a politic advantage of the enthusiasm of the nation, for this Alexander, in order to procure a religious interest for his new city of Petersburg. On the spot where, according to the common opinion, the holy hero had earned the glorious name of Nevskoi, he caused the foundations of a monastery to be laid in 1712, to which he afterwards, in 1723, caused the bones of the great duke to be brought. Peter gave orders that the relics of the saints of Volodimer should be brought to Petersburg (a distance of 700 miles) attended by great solemnities. Between 300 and 400 priests accompanied the procession. On their arrival, the emperor himself, with all his court, went out to meet them; and the coffin, inclosed in a case of copper strongly gilt, was deposited in the monastery with great ceremony. This monastery of St. Alexander Nevskoi is about five versts from the castle at Petersburg, in an agreeable situation on the bank of the Neva. It has gradually been enlarged by the several sovereigns since the emperor Peter; and the present empress has built a magnificent church within its walls, and a sumptuous mausoleum for herself and her descendants. The shrine of the saint is of massy silver, of great value, but both the workmanship and the inscription in a bad taste. The order of knighthood of St. Alexander Nevskoi was properly instituted by Peter the Great in 1722; but he died before he had appointed the knights. This was done by Catherine I. in June 1725. The number of the knights are at present about 135, among whom are one or more crowned heads.[1]

ALEXANDER (NICHOLAS), a Benedictine of the congregation of St. Maur, who was born at Paris in 1654, and died at an advanced age at St. Denys in 1728, is known by two useful works: 1. "La Medicine et la Chirurgie des pauvres," Paris, in 12mo, 1738. This book contains remedies, cheap, and easily prepared, for both

[1] Compiled for the last edition of this Dictionary by one of its Editors, a gentleman well versed in Russian history.—Coxe's Travels into Russia.

inward and outward ailments. 2. "Dictionnaire Botanique et Pharmaceutique," in 8vo, several times reprinted; in which are found the principal properties of such minerals, vegetables, and animals as are used in medicine. A great number of remedies are pointed out, but not always with sufficient care in the selection. Dr. Alexander had a very extensive knowledge in simples. Equally pious and charitable, he employed it to the relief of his brethren, and especially the poor.[1]

ALEXANDER (NOEL, in Latin NATALIS), a learned ecclesiastical writer of the 17th century, born at Roan in Normandy, Jan. 19, 1639. After finishing his studies at Roan, he entered into the order of Dominican friars, and was professed there in 1655. Soon after he went to Paris, to go through a course of philosophy and divinity in the great convent, where he so distinguished himself, that he was appointed to teach philosophy there, which he did for twelve years. This however did not so much engage his attention as to make him neglect preaching, which is the chief business of the order he professed. His sermons were elegant and solid: but as he had not that ease and fluency of speech requisite in a preacher, he soon forsook the pulpit; and his superiors being of opinion that he should apply himself wholly to the study of the scriptures and ecclesiastical history, he followed their advice, and was created a doctor of the Sorbonne in 1675. Mr. Colbert shewed him many marks of his esteem; and being determined to omit nothing to complete the education of his son, afterwards archbishop of Roan, he formed an assembly of the most learned persons, whose conferences upon ecclesiastical history might be of advantage to him. Father Alexander was invited to this assembly, where he exerted himself with so much genius and ability, that he gained the particular friendship of young Colbert, who shewed him the utmost regard as long as he lived. These conferences gave rise to Alexander's design of writing an ecclesiastical history; for, being desired to reduce what was material in these conferences to writing, he did it with so much accuracy, that the learned men who composed this assembly advised him to undertake a complete body of church-history. This he executed with great assiduity, collecting and digesting the materials himself, and writing

[1] Biog. Universelle.—Hist. Lit. de la Congregation de St. Maur.

even the tables with his own hand. His first work is that wherein he endeavours to prove, against M. de Launoi, that St. Thomas Aquinas is the real author of the Sum, ascribed to him: it was printed in Paris 1675, in 8vo. The year following he published the first volume of a large work in Latin, upon the principal points of ecclesiastical history: this contains 26 volumes in 8vo. The first volume treats of the history of the first ages of the church, and relates the persecutions which it suffered, the succession of popes, the heresies which arose, the councils which condemned them, the writers in favour of Christianity, and the kings and emperors who reigned during the first century: to this are subjoined dissertations upon such points as have been the occasion of dispute in history, chronology, criticism, or doctrine. The history of the second century, with some dissertations, was published in two volumes in the year 1677. The third century came out in 1678; in this he treats largely of public penance, and examines into the origin and progress of the famous dispute between pope Stephen and St. Cyprian, concerning the rebaptizing of those who had been baptized by heretics; and he has added three dissertations, wherein he has collected what relates to the life, manners, errors, and defenders of St. Cyprian. The history of the fourth century is so very extensive, that Alexander has found matter for three volumes and forty-five dissertations; they were printed at Paris in 1679. In the three following years he published his history of the fifth, sixth, seventh, eighth, ninth, and tenth centuries; and that of the eleventh and twelfth centuries in 1683; in these volumes are several dissertations against Mr. Daillé; and in some of them he treats of the disputes between the princes and popes in such a manner, that a decree from Rome was issued out against his writings in 1684. However, he published the same year the history of the thirteenth and fourteenth centuries, in which he continued to defend the rights of kings against the pretensions of that court. He at last completed his work in 1686, by publishing four volumes, which contained the history of the fifteenth and sixteenth centuries. In 1689 he published a work, in the same method, upon the Old Testament, in six volumes 8vo. In 1678 he published three dissertations: the first concerning the superiority of bishops over presbyters, against Blondel; the second concerning the celibacy of the clergy, and recon-

ciling the history of Paphnutius with the canon of the council of Nice; and the third concerning the Vulgate. The same year he printed a dissertation concerning sacramental confession, against Mr. Daillé, in 8vo. In 1682 he wrote an apology for his dissertation upon the Vulgate, against Claudius Frassen. He published likewise about this time, or some time before, three dissertations in defence of St. Thomas Aquinas; the first against Henschenius and Papebroch, to shew that the office of the holy sacrament was written by him; the second was in form of a dialogue between a Dominican and a Franciscan, to confute the common opinion that Alexander of Hales was St. Thomas Aquinas's master: and that the latter borrowed his "Secunda Secundæ" from the former: the third is a panegyric upon Aquinas. In 1693 he published his "Theologia dogmatica," in five books, or "Positive and Moral Divinity, according to the order of the catechism of the council of Trent." This Latin work, consisting of ten octavo volumes, was printed at Paris and at Venice in 1698; in 1701 he added another volume; and they were all printed together at Paris, in two volumes folio, in 1703, with a collection of Latin letters, which had been printed separately. In 1703 he published "A commentary upon the four Gospels," in folio; and in 1710, he published another at Roan, upon St. Paul's and the seven canonical epistles. He wrote also a commentary upon the prophets Isaiah, Jeremiah, and Baruch, which was never printed. The following works are also enumerated by his biographers. 1. "Statuta facultatis artium Thomisticæ collegio Parisiensi fratrum prædicatorum instituta," Paris, 1683, 12mo. 2. "Institutio concionatorum tripartita, seu præcepta et regula ad prædicatores informandos, cum ideis seu rudimentis concionum per totum annum." 3. "Abrégé de la foy et de la morale de l'église, tirée de l'ecriture sainte," Paris, 1676, 12mo. 4. "Eclaircissement des prétendues difficultés proposées a mons. l'archevêque de Rouen, sur plusieurs points importans de la morale de Jesus Christ," 1697, 12mo. 5. "A Letter to a Doctor of Sorbonne, upon the dispute concerning Probability, and the Errors of a Thesis in Divinity maintained by the Jesuits in their college at Lyons, the 26th of August," printed at Mons, 1697, 12mo. 6. "A second letter upon the same subject," 1697, 12mo. 7. "An apology for the Dominican Missionaries in China, or an Answer to a book

of father Tellier the Jesuit, entitled a Defence of the new Christians; and to an Explanation published by father Gobien, of the same society, concerning the honours which the Chinese pay to Confucius and to the dead," printed at Cologn, 1699, 12mo. 8. "Documenta controversiarum missionariorum apostolicorum imperii Sinici de cultu præsertim Confucii philosophi et progenitorum defunctorum spectantia, ac apologiam Dominicanorum missiones Sinicæ ministrorum adversus RR. PP. le Tellier et le Gobien societatis Jesu confirmantia." 9. "A Treatise on the conformity between the Chinese ceremonies and the Greek and Roman idolatry, in order to confirm the apology of the Dominican Missionaries in China," 1700, 12mo. Translated into Italian, and printed at Cologn, 8vo. He wrote likewise seven letters to the Jesuits Le Comte and Dez, upon the same subject. In 1706 he was made a provincial for the province of Paris. Towards the latter part of his life, he was afflicted with the loss of his sight, a most inexpressible misfortune to one whose whole pleasure was in study; yet he bore it with great patience and resignation. He died at Paris, merely of a decay of nature, August 21, 1724, in the 86th year of his age. His piety, humility, and disinterestedness rendered him the object of general esteem; and he was honoured with the friendship of the most learned prelates of France. His opinion was always considered as of great weight upon the most important subjects which were debated in the Sorbonne. He was likewise highly valued at Rome: the learned cardinals Norris and Aguirre distinguished him upon several occasions. [1]

ALEXANDER, of Paris, a writer of romance in the twelfth century, was a native of Bernay in Normandy, and one of the authors of the romance of "Alexander," written in verses of twelve feet, which have been since called Alexandrines, from the name of the hero, and not of the poet, who was not the inventor of them. This romance was begun by Lambert li Cors (the little) of Chateaudun; and various other poets, besides our Alexander, assisted in completing it. Manuscripts of all their performances are in the imperial library at Paris, under the three titles of: 1. "Le roman d'Alexandre," by Lambert li Cors, and Alexander of Paris: 2. "Le Testament d'Alexandre," by

[1] Gen. Dict.—Moreri.—Niceron, vol. XXXIII.—Necrolog. des plus celebres Defenseurs de Foi, vol. IV.—Dict. Historique.

Pierre de St. Cloud: 3. "Li Roumans de tote Chevalerie ou la Geste d'Alisandre," by Thomas de Kent. This last is written in the French language introduced into England by William the Conqueror, a mixture of the Norman and Anglo-Saxon. 4. "La Vengeance d'Alexandre," by Jehan le Venelais, or li Nivelois. 5. "Vœu de Paon, partly by Jehan Brise-Barre. The other writers who contributed to this collection are, Guy de Cambray, Simon de Boulogne, surnamed le Clerc, or the learned, Jacques de Longuyon, and Jehan de Motelec. The first part of the romance of Alexander appeared about the year 1210, under the reign of Philip Augustus, and not that of Louis VII. as has been asserted. It contains many flattering allusions to the events of the reigns of both those princes, and is very well written for the time; many of the verses are harmonious, and the descriptive part animated, but this character belongs chiefly to the first part: the continuators were very unequal to the task. In the 16th century, an abridgement of the romance appeared at Paris, printed by Bonfons, but without date, under the title "Histoire du tres-noble et tres-vaillant roi Alexandre-le-Grant, jadis roi et seigneur de tout le monde, avec les grandes prouesses qu'il a faites en son temps."[1]

ALEXANDER, surnamed POLYHISTOR, on account of his great learning, and CORNELIUS, because he had been the slave of Cornelius Lentulus, was eminent as a philosopher, geographer, and historian. According to Suidas, he was originally of Miletum, but Stephen of Byzantium thinks he was a native of Coup, a town in Phrygia. He was taken prisoner in one of the battles of Mithridates, and purchased by Cornelius Lentulus, who employed him to educate his children, but afterwards gave him his liberty. He lived in the time of Sylla, about the year 85 B. C. He lost his life by an accidental fire; and his wife Helen, shocked at the catastrophe, committed suicide. Few men, according to Eusebius, were at that time possessed of so much learning and genius as Alexander Polyhistor. He wrote forty-two works on different subjects, particularly on the history of the nations of the East, of which a few fragments are extant. Stephen of Byzantium quotes his works on the history of Bithynia, Caria, Syria, and other places. Athenæus mentions his description of the island of Crete, and Plutarch his history of the musicians of Phrygia. Diogenes

[1] Biographie Universelle.

Laertius ascribes to him a work on the succession of philosophers, and another, commentaries of Pythagoras. But all these have perished, and his memory lives only in the pages of Suidas, Eusebius, Athenæus, and Pliny.[1]

ALEXANDER (TRALLIANUS), a learned physician and philosopher, of the 6th century, was born at Tralles, in Asia Minor. His father, also a physician, had five sons distinguished for their talents: the two most celebrated were Anthemius, an architect, and Alexander. The latter, after travelling for improvement into France, Spain, and Italy, took up his residence at Rome, where he acquired great reputation. He and Aretæus may be considered as the best Greek physicians after Hippocrates. Alexander describes diseases with great exactness, and his style is elegant; but he partook of the credulity of his times, and trusted too much to amulets and nostrums. He added something, however, to the more judicious practice of the art, having been the first who prescribed opening the jugular, and the first who administered steel in substance. He is much fuller, and more exact than his predecessors in Therapeutics, and collected those remedies principally which he had found to be most effectual. Dr. Freind has given an elaborate analysis of his practice. There are various editions of his works; one in Greek, Paris, 1548, fol. corrected by Goupil, from a manuscript furnished by Duchatel, bishop of Macon and grand almoner of France. There is also an old and bad Latin translation, which Fabricius thinks must have been taken from some Arabic original, published under the title of "Alexandri iatros practica, cum expositione glossæ interlinearis Jacobi de Partibus, et Simonis Januensis," Leyden, 1504, 4to. This was retrenched by Albanus Taurinus, but without the Greek being consulted, and published at Basil, fol. 1533. Another translation, by Gouthier d'Andernac, was improved from the Greek, and has often been reprinted. Among the works of Mercurialis is a small treatise in verse, attributed to Alexander. Haller published a Latin edition of all his works, in 1772, 2 vols. 8vo, with Freind's account of his practice. In 1734, an abridgement was published at London by Edward Milward, M. D. entitled "Trallianus Redivivus, or an account of Trallianus one of the Greek authors who flourished after Galen; showing that these au-

[1] Vossius Hist. Græc.—Moreri.—Biographie Universelle.

thors are far from deserving the imputation of mere compilators," 8vo. This was intended as a supplement to Dr. Freind's History.[1]

ALEXANDER (William), a poet and statesman of Scotland, is said to have been a descendant of the ancient family of Macdonald. Alexander Macdonald, his ancestor, obtained from one of the earls of Argyle a grant of the lands of Menstrie in the county of Clackmanan, and our author's sirname was taken from this ancestor's proper name. He was born about the year 1580, and from his infancy exhibited proofs of genius, which his friends were desirous of improving by the best instruction which the age afforded. Travelling was at that time an essential branch of education, and Mr. Alexander had the advantage of being appointed tutor, or rather companion, to the earl of Argyle, who was then about to visit the continent.

On his return to Scotland, he betook himself for some time to a retired life, and endeavoured to alleviate the sorrows of ill-requited love by writing those songs and sonnets which he entitled "Aurora." Who his mistress was, we are not told; but it appears by these poems that he was smitten with her charms when he was only in his fifteenth year, and neither by study or travel could banish her from his affections. When all hope, however, was cut off by her marriage, he had at last recourse to the same remedy, and obtained the hand of Janet the daughter and heiress of sir William Erskine.

Soon after his marriage, he attended the court of king James VI. as a private gentleman, but not without being distinguished as a man of learning and personal accomplishments, and particularly noticed as a poet by his majesty, who, with all his failings, had allowable pretensions to the discernment, as well as the liberality, of a patron of letters. James was fond of flattery, and had no reason to complain that his courtiers stinted him in that article; yet Mr. Alexander chose at this time to employ his pen on subjects that were new in the palaces of kings. Having studied the ancient moralists and philosophers, he descanted on the vanity of grandeur, the value of truth, the abuse of power, and the burthen of riches. Against all that has ever been objected to courts and ministers, to minions and flatterers, he advised and remonstrated with

[1] Haller Bibl. Med. Pract.—Vossius Hist. Græc.—Fabric. Bibl. Græc.—Moreri.—Biog. Universelle.

prolix freedom in those Tragedies which he calls "*Monarchic*," and which, however unfit for the stage, seem to have been written for the sole purpose of teaching sovereigns how to rule, if they would render their subjects happy and loyal, and their reigns prosperous and peaceful.

His first production of this kind, the tragedy of "Darius," was printed at Edinburgh in 1603, 4to, and reprinted in 1604 with the tragedy of "Crœsus," and a "Paranesis to the Prince," another piece in which he recommends the choice of patriotic, disinterested, and public-spirited counsellors. The prince intended to be thus instructed was Henry; but it is said to have been afterwards inscribed to Charles I. The dedication occurs in the folio edition of 1637 "To Prince Charles," which, if a republication, may mean Charles I. but, if it then appeared for the first time, Charles II. Some of our author's biographers have asserted that prince Henry died before the publication, which was the reason of its being inscribed to prince Charles, but Henry died in 1612, eight years after the appearance of the Paranesis, and to a prince of his virtues it must have been highly acceptable.—In this same volume Mr. Alexander published his "Aurora," containing "the first fancies of his youth;" and in 1607, he reprinted "Crœsus" and "Darius," with the "Alexandræan Tragedy" and "Julius Cæsar." In 1612, he printed an "Elegy on the death of Prince Henry," a poem of which no copy is known to exist except one in the university library of Edinburgh.

With these productions king James is said to have been delighted, and honoured the author with his conversation, calling him his philosophical poet. He began likewise to bestow some more substantial marks of his favour, as soon as Mr. Alexander followed him to the court of England. In the month of July 1613, he appointed him to be one of the gentlemen ushers of the presence to prince Charles; but neither the manners nor the honours of the court made any alteration in the growing propensity of our author's muse towards serious subjects. From having acquired the title of a philosophical, he endeavoured now to earn that of a divine poet, by publishing, in 1614, his largest work, entitled "Doomsday, or the Great Day of Judgment," printed at Edinburgh, in 4to, afterwards in the same size in London, and again in folio with his other works. In 1720, the first two books were edited by A. Johnstoun,

encouraged by the favourable opinion of Addison: who, however, did not live to see the edition published.

The same year in which this last work appeared, the king appointed him master of the requests, and conferred upon him the order of knighthood. And now, in the opinion of his biographer, his views began to descend from the regions of supposed perfection and contentment to those objects which are more commonly and more successfully accomplished in the sunshine of a court. Having projected the settlement of a colony in Nova Scotia, he laid out a considerable sum of money in that quarter, and joined with a company of adventurers who were willing to embark their property in the same concern. His majesty, in whose favour he still stood high, made him a grant of Nova Scotia on the 21st of September 1621, and intended to create an order of baronets for the more dignified support of so great a work; but was diverted from this part of his purpose by the disturbed state of public affairs towards the close of his reign. His successor, however, shewed every inclination to promote the scheme; and sir William, in 1625, published a pamphlet entitled "An Encouragement to Colonies," the object of which was to state the progress already made, to recommend the scheme to the nation, and to invite adventurers. But before this, there is reason to think he had a hand in "A brief Relation of the discovery and plantation of New England: and of sundry accidents therein occurring, from the year of our Lord 1607 to this present 1622: together with the state thereof as it now standeth, the general forme of government intended, and the division of the whole territorie into counties, baronries, &c."

King Charles appears to have been fully persuaded of the excellence and value of the project, and rewarded sir William Alexander by making him lieutenant of New Scotland, and at the same time founded the order of knights baronet in Scotland. Each of these baronets was to have a liberal portion of land allotted to him in Nova Scotia, and their number was not to exceed one hundred and fifty; their titles to be hereditary, with other privileges of precedence, &c. Sir William had also a peculiar privilege given him of coining small copper money, which occasioned much popular clamour, and upon the whole the scheme does not appear to have added much to his reputation with the public, although perhaps the worst objec-

tion that could be made was his want of success. After many trials, he was induced to sell his share in Nova Scotia, and the lands were ceded to the French by a treaty between Charles I. and Lewis XIII.

But whatever opposition or censure he encountered from the public in this affair, he still remained in high credit with the king, who, in 1626, appointed him secretary of state for Scotland, and in 1630, created him a peer of that kingdom by the title of viscount Canada, lord Alexander of Menstrie. About three years after, he was advanced to the title of earl of Stirling, at the solemnity of his majesty's coronation in Holyrood house. His lordship appears to have discharged the office of secretary of state for Scotland with universal reputation, and endeavoured to act with moderation during a crisis of peculiar delicacy, when Laud was endeavouring to abolish presbytery in Scotland, and to establish episcopacy.

His last appearance as an author was in the republication of all his poetical works, except the "Aurora," (but with the addition of Jonathan, an unfinished poem) under the title of "Recreations with the Muses," the whole revised, corrected, and very much altered, by the author. He died on the 12th of February 1640, in his sixtieth year. Of his personal character there is nothing upon record, but his Doomsday is a noble monument of his piety.

He left, by his lady, 1. William, lord Alexander, viscount Canada, his eldest son, who died in the office of his majesty's resident in Nova Scotia, during his father's lifetime: William, the son of this young nobleman succeeded his grandfather in the earldom, but died about a month after him: 2. Henry Alexander, afterwards earl of Stirling: 3. John, and two daughters, lady Margaret and lady Mary. Henry Alexander settled in England, and was succeeded in titles and estate by his grandson Henry, who died in 1739, and was the last male descendant of the first earl. A claimant appeared in 1776, but, being unable to prove his descent before the house of peers, was ordered not to assume the title *.

Besides the writings already enumerated, the earl of Stirling published, in 1621, folio, "A Supplement of a

* The writer of a letter signed "Genealogist," in the London Chronicle, Oct. 1776, asserts that the title of earl of Stirling has been extinct since 1641, when the poet died, and that the person who claimed in 1776 was no relation of our earl. See Additions and Corrections to the last edition of the English poets, vol. I.

defect in the third part of Sidney's Arcadia," printed, according to Mr. Park, at Dublin; and "A Map and Description of New England, with a Discourse of Plantation and the Colonies, &c." Lond. 1630, 4to. He has also Sonnets prefixed to Drayton's Heroical Epistles: to Quin's Elegiac Poem on Bernard Stuart, Lord Aubigne: to Abernethy's "Christian and heavenly treatise, concerning Physicke for the Soule:" and several are interspersed among the works of Drummond, as are a few of his letters, and "Anacrisis," or a censure of the poets, in the folio edition of Drummond's works, which last Mr. Park considers as very creditable to his lordship's critical talents. Two pieces in Ramsay's Evergreen, entitled "The Comparison," and the "Solsequium," are ascribed to him by lord Hailes. His works were added to the late edition of the English poets, 21 vols. 8vo, 1810.

Our author has been liberally praised by his contemporaries, and by some of his successors, by John Dunbar, Arthur Johnston, Andrew Ramsay, Daniel, Davis of Hereford, Hayman, Habington, Drayton and Lithgow. His style is certainly neither pure nor correct, which may perhaps be attributed to his long familiarity with the Scotch language, but his versification is in general very superior to that of his contemporaries, and approaches nearer to the elegance of modern times than could have been expected from one who wrote so much. There are innumerable beauties scattered over the whole of his works, but particularly in his songs and sonnets: the former are a species of irregular odes, in which the sentiment, occasionally partaking of the quaintness of his age, is more frequently new, and forcibly expressed. The powers of mind displayed in his Doomsday and Parænesis are very considerable, although we are frequently able to trace the allusions and imagery to the language of holy writ; and he appears to have been less inspired by the sublimity, than by the awful importance of his subject to rational beings. A habit of moralizing pervades all his writings; but in the Doomsday, he appears deeply impressed with his subject, and more anxious to persuade the heart than to delight the imagination.[1]

ALEXANDRINI DE NEUSTAIN (JULIUS) was born at Trente, in the 16th century, and was successively physi-

[1] Johnson's and Chalmers's English Poets, edit. 1810, vol. V.—Biog. Brit.—Park's Royal and Noble Authors, vol. V.

cian to the emperors Charles V. Ferdinand I. and Maximilian II. This last bestowed many favours and honours on him, and permitted him to transmit them to his children, although they were illegitimate. He died in 1590, at the advanced age of eighty-four. His works, which are both in prose and verse, are chiefly commentaries on Galen. 1. "Salubrium, sive de sanitate tuenda, libri triginta tres," Cologn, 1575, fol. 2. "Pædotrophia," Zurich, 1559, 8vo. in verse. 3. "De Medicina et Medico dialogus," ibid. 1559, 8vo. 4. "Methodus Medendi," Venice, 1554, 8vo. In all his works he combines sound theory with practice. [1]

ALEXIS, a Greek comic poet, was born at Thurium, a colony of Athenians in Lucania, and came to Athens when young. He was uncle to Menander, and his instructor in theatrical composition. He lived in the time of Alexander, about the year 363 B. C. and when advanced to extreme old age, to one who asked him what he was doing, he replied, "I am dying by degrees." The only fragments left of his writings are in Crispinus's collection, "Vetustissimorum Authorum Græcorum poemata," 1570. [2]

ALEXIS (WILLIAM), a Benedictine monk in the abbey of Lyra, afterwards prior of Bussi au Perche, was living in 1505, and has left various pieces of poetry, which were highly esteemed in his time. The principal works that are known of his, are: 1. "Four Chants-royaux, presented at the Games du Puy at Rouen, in 4to, without date. 2. "Le Passe-tems de tout Homme et de toute Femme," Paris, in 8vo, and 4to, without date. The author informs us that he translated it from a work of Innocent III. It is a moral performance, on the miseries of man from the cradle to the grave. 3. "Le grand Blason des Faulses Amours, in 16, and in 4to, Paris, 1498; and in several editions of the Farce de Patelin, and of the Fifteen Joys of Marriage, Hague, 1726 and 1734, with notes by Jacob le Duchat. It is a dialogue on the evils brought on by love. In all his works he preserves the decency becoming his order, which one of his biographers remarks as rather extraordinary for the age in which he lived. [3]

ALEXIS, a Piedmontese, the reputed author of a book of "Secrets," which was printed at Basil 1536, in 8vo, and

1 Haller Bibl. Med. Pract. art. Neustain.—Moreri.—Biog. Universelle.
2 Fabr. Bibl. Græc.—Vossius de Poet. Græc.
3 Bibliotheques Françaises de la Croix-du-Maine, Du Verdier and Gouget.—Biog. Universelle.

translated from Italian into Latin by Wecher: it has also been translated into French, and printed several times with additions. In the preface Alexis informs us, that he was born of a noble family; that he had from his most early years applied himself to study; that he had learned the Greek, the Latin, the Hebrew, the Chaldean, the Arabian, and several other languages; that having an extreme curiosity to be acquainted with the secrets of nature, he had collected as much as he could during his travels for 57 years; that he piqued himself upon not communicating his secrets to any person: but that when he was 82 years of age, having seen a poor man who had died of a sickness which might have been cured had he communicated his secret to the surgeon who took care of him, he was touched with such a remorse of conscience, that he retired from the world and ranged his secrets in such an order, as to make them fit to be published. They appeared accordingly at Venice in 1557, 4to, and have been translated and published in every European language; and an abridgement of them was long a popular book at the foreign fairs. Haller says that his real name was Hieronymo Rosello. [1]

ALEYN (CHARLES), an English poet, once of some fame, who lived in the reign of Charles I. He received his education at Sidney college in Cambridge; and going to London, became assistant to Thomas Farnaby the famous grammarian, at his great school in Goldsmith's rents, in the parish of St. Giles's, Cripplegate. In 1631, he published two poems on the famous victories of Cressi and Poictiers, obtained by the English in France, under king Edward III. and his martial son the Black Prince; they are written in stanzas of six lines. Leaving Mr. Farnaby, he went into the family of Edward Sherburne, esq. to be tutor to his son, who succeeded his father as clerk of the ordnance, and was also commissary-general of the artillery to king Charles I. at the battle of Edgehill. His next production was a poem in honour of king Henry VII. and that important battle which gained him the crown of England: it was published in 1638, under the title of "The Historie of that wise and fortunate prince Henrie, of that name the seventh, king of England; with that famed battle fought between the said king Henry and Richard III. named Crook-back, upon Redmore near Bosworth." There

[1] Haller Bibl. Med.—Gen. Dict.—Moreri.

are several poetical eulogiums prefixed to this piece, amongst which is one by Edward Sherburne, his pupil. Besides these three poems, there are in print some little copies of commendatory verses ascribed to him, and prefixed to the works of other writers, particularly before the earliest editions of Beaumont and Fletcher's plays. In 1639 he published the History of Eurialus and Lucretia, which was a translation; the story is to be found among the Latin epistles of Æneas Sylvius. The year after he is said to have died, and to have been buried in the parish of St. Andrew's, Holborn.[1]

ALFARABI, a very eminent Arabian philosopher of the tenth century, was born at Farab, now Othrar, in Asia Minor, from which he took the name by which he is generally known. His real name was Mohammed. He was of Turkish origin, but quitted his country to acquire a more perfect knowledge of the Arabic, and of the works of the Greek philosophers. He studied principally at Bagdat, under a celebrated Aristotelian professor, named Abou Bachar Mattey; and then went to Harran, where John, a Christian physician, taught logic. In a short time, he surpassed all his fellow-scholars; and after a visit to Egypt, settled at Damas, where the prince of that city, Seif-ed-Daulah, took him into his patronage, although it was with difficulty that he could persuade him to accept his favours. Alfarabi had no attachment but to study, and knew nothing of the manners of a court. When he presented himself, for the first time, before the prince, the latter, wishing to amuse himself at the expence of the philosopher, made known his intention to his guards in a foreign language, but was much surprised when Alfarabi told him that he knew what he said, and could, if necessary, speak to him in seventy other languages. The conversation then turning on the sciences in general, Alfarabi delivered his opinions with such learning and eloquence, that the men of letters present were completely put to silence, and began to write down what he said. He excelled likewise in music, and ingratiated himself so with the prince, that he gave him a handsome pension, and Alfarabi remained with him until his death in the year 950. He wrote many treatises on different parts of the Aristotelian philosophy, which were read and admired, not only among the Arabians, but also among the

[1] Biog. Brit.—Winstanley and Jacob.

Jews, who began about this time to adopt the Aristotelian mode of philosophizing. Many of his books were translated from Arabic into Hebrew, and it is by these versions principally that the Europeans have been made acquainted with his merit. His treatise "De Intelligentiis" was published in the works of Avicenna, Venice, 1495; another, "De Causis," is in Aristotle's works, with the commentaries of Averroes; and his "Opuscula varia" were printed at Paris in 1638. One of his writings, which brought him much reputation, was a kind of encyclopædia, in which he gives a short account and definition of all branches of science and art. The manuscript of this is in the Escurial.[1]

ALFARO-Y-GAMON (JUAN D'), a Spanish painter of considerable eminence, was born at Cordova in 1640, educated under Castillo, and completed his studies with Velasquez at Madrid, whose style he copied, particularly in his portraits. Velasquez, who was the first painter to the king of Spain, procured Alfaro favourable opportunities to study the fine pictures in the royal collections; and Titian, Rubens, and Vandyke, became his principal models. Many of his pictures, particularly his small ones, are very much in the style of Vandyke. As he principally followed the lucrative business of portrait-painting, both in oil and miniature, he probably would have realized a considerable fortune, but a weakly state of health soon plunged him into melancholy, of which he died in his fortieth year. Mr. Cumberland attributes his death to grief, upon account of the banishment of the admiral of Castille, in whose family he was an inmate, and to his having been rejected when he went to pay his respects to the admiral on his release. Alfaro was not only a good painter, but wrote sensibly on the art. Of his pictures, there is an "Incarnation" at Madrid, and a "Guardian Angel," and a portrait of Don Pedro Calderona, in the church of St. Salvador, which are very conspicuous monuments of his skill.[2]

ALFENUS VARUS, a celebrated Roman lawyer, was born in the year of Rome 713, at Cremona, from whence he came to Rome and studied under Servius Sulpicius. His distinguished talents and probity of character raised him at length to the rank of consul. He was the first who made those collections of the civil law, which are called

[1] Casiri Bibl. Arab. Hisp.—Biog. Universelle.—Brucker.
[2] Biog. Universelle.—Cumberland's Anecdotes of Spanish Painters, vol. II.

DIGESTS; but none of his writings are now extant. There have been several persons of the same name, whose characters have been confounded, as may be seen by a reference to our authorities.[1]

ALFES, (ISAAC), a rabbi, was born in Africa, in a village near Fez, in 1013. When in his seventy-fifth year, he was involved in a quarrel, which obliged him to go to Spain, where he resided at Cordova. He contributed very much to the reputation of the academy of that place by his learning and works. He died at Lucena in 1103, at the age of ninety. His principal work is an abridgment of the Talmud, so highly esteemed by the Jews, that they study it more than the original, and call it the little Talmud. It has gone through many editions, some with the text only, but mostly with notes. The first and most rare edition is that of Constantinople, 1509; but the most complete, perhaps, is that published by Sabioneta, Venice, 1552.[2]

ALFIERI (VICTOR, or VITTORIO), an eminent Italian poet of the last century, was born at Asti, in Piedmont, Jan. 17, 1749, of an ancient family, and sent for education to Turin, where he was principally under the care of the count Benoit Alfieri, his father's cousin. His progress, however, was for some time very slow, partly owing to bad health, and partly to temper; and when his tutor died, he left the academy at the age of sixteen, almost as ignorant as he entered it, and without having acquired a taste for any thing but riding. His next passion was for travelling, in which he appeared to have no other object than moving from one place to another. In less than two years he visited a great part of Italy, Paris, England, Holland, and returned to Piedmont, without having sought to know any thing, to study any thing, or to gratify any curiosity. His second tour was yet more extensive and more rapid: in eighteen months he travelled through Germany, Denmark, Sweden, Russia, Prussia, and returning through the Spa and Holland, went again to England. During this second visit to London, he engaged in affairs of gallantry, and discovered many oddities of behaviour, but in neither of his visits did he give himself the trouble to learn the language. After remaining in London seven months, he returned, with the utmost expedition, by Holland, France, Spain, and Portu-

[1] Biographie Universelle. — Gen. Dict.—Fabric. Bibl. Lat. — Saxii Onomasticon. [2] Biog. Universelle.

gal, and arrived at Turin, May 5, 1772. A violent attachment to a lady of quality of this place engrossed his mind for two years, but had the happy effect of first inspiring him with a taste for poetry and poetical composition. After some imperfect attempts, he wrote a sort of tragedy, called "Cleopatra," which he procured to be acted at Turin, June 16, 1775, with a small piece "The Poets," by way of farce, in which the author endeavoured to turn his own tragedy into ridicule. The success of these two pieces, although confined to only two representations, decided Alfieri to become an author, and proved the commencement of a new life. At this time, he knew French very imperfectly, scarcely any thing of Italian, and nothing of Latin. The French he determined to forget altogether, but to cultivate Italian and Latin, and study the best authors in both. The study, accordingly, of the Latin and the pure Tuscan languages, and of dramatic composition, upon a new plan of his own invention, occupied all his time, and gave employment to that activity and sprightliness of mind and fancy which had hitherto been dissipated on trifles. His first two tragedies were "Philip II." and "Polinice;" and these were followed at short intervals, by "Antigone," "Agamemnon," &c. to the amount of fourteen, within less than seven years; and within the same space, he wrote several pieces in prose and verse, a translation of Sallust, "A Treatise on Tyranny," "Etruria avenged," in four cantos, and five "Odes" on the American revolution. He afterwards recommenced his travels, and added to his collection of tragedies, "Agis," "Sophonisba," "Brutus I." "Brutus II." and others. Although he had a dislike to France, he came thither to print his theatre, and with him the lady of his affections, the princess of Schomberg, the wife of the last prince of the house of Stuart, who, when set at liberty by the death of her husband, bestowed her hand on Alfieri. On his arrival in France, he found that nation ripe for a revolution, to the principles of which he was at first inclined, and expressed his opinion very freely in "Parigi Shastigliato," an ode on the taking of the Bastille; but the horrors of revolutionary phrenzy which followed, induced him to disavow publicly the principles which he had professed, and he resolved to lose the property that he had acquired in France, rather than to appear to maintain them any longer. Accordingly he left France in August 1792, and the following year, his property in

the funds was confiscated, and his furniture, papers, and books sequestered and sold at Paris. In 1794, he published a declaration in the gazette of Tuscany, in which he avowed some of the works left behind him, and disavowed others which he thought might be found among his papers, or altered without his consent, and published as his. Among the latter was his "Etruria avenged," and the "Treatise on Tyranny" above mentioned; but it is certain that he had caused an edition of these and some other pieces of the same stamp to be published at Kell, about the time he arrived in France, and now disavowed them merely because he had changed his opinions. From this time, ruminating on the unjust treatment he had received at Paris, he never ceased to express his contempt of the French nation in what he wrote, but he resumed his pen and his studies with more eagerness than ever. At the age of forty-eight he began the study of Greek, and continued it with his usual ardour, and the rest of his life was employed in making translations from that language, and in writing comedies, tragedies, and satires. His incessant labours at length brought on a complaint of which he died at Florence (where he had resided from the time of his leaving France), Oct. 8, 1803, and was interred in the church of St. Croix, where his widow erected a splendid monument to his memory, executed by Canova, between the tombs of Machiavel and Michael Angelo. The inscription was written by himself, and is as flattering as his life, written also by himself, and published at Paris, 1809, and in English at London, 1810, 2 vols. His posthumous works, in 13 volumes, were published in 1804, at Florence, although with London on the title: they consist of a number of translations, and some original dramas in a singular taste, and not very likely to be adopted as models. A French translation of his dramatic works was published at Paris, 1802, 4 vols. 8vo. Petitot, the translator, has added some judicious reflexions on the forms given to the Italian tragedy by Alfieri, and notwithstanding its weak parts, this collection is a mine which some new authors have frequently worked. His lofty expression, or attempt at expression, and his anxious search for forcible thoughts, sometimes render him obscure; and he appears to have encumbered his genius with more designs than it could execute. Of his personal character, various accounts have been given. In his "Life," he is sufficiently favourable to himself; but there are few *traits*

in his character that are not rather objects of warning than of imitation. From his youth he appears to have been the slave of passion and temper, averse to the restraints of a well-regulated mind, and consequently many of his opinions, whether good or bad, were hastily conceived, and hastily abandoned.[1]

ALFORD (MICHAEL), whose real name is said to be GRIFFITH, an English Jesuit, and a native of London, was born in 1587, and entered into the society in 1607. After having studied philosophy and theology, partly in Spain and partly at Louvain, he resided five years at Rome. Returning to England, he was arrested at Canterbury, and sent to London, but was soon set at liberty. From that time he resided in England as a missionary from the society upwards of thirty years. He died at St. Omer's in 1652, and left two books on ecclesiastical history, "Britannia illustrata," printed in 4to, at Antwerp, in 1641, and "Annales ecclesiastici Britannorum, Saxonum, et Anglorum a Christo nato, usque ad annum, 1189," ibid. 4 vols. 4to. These appear, by bishop Nicolson's account, to be performances of very little value.[2]

ALFRAGAN, ALFERGANI, or FARGANI, was a celebrated Arabic astronomer, who flourished about the year 800. He was so called from the place of his nativity, Fergan, in Sogdiana, now called Maracanda, or Samarcand, anciently a part of Bactria. He is also called Ahmed (or Muhammed) Ben-Cothair, or Katir. He wrote the Elements of Astronomy, in 30 chapters or sections. In this work the author chiefly follows Ptolomy, using the same hypotheses, and the same terms, and frequently citing him. There are three Latin translations of Alfragan's work. The first was made in the twelfth century, by Joannes Hispalensis; and was published at Ferrara in 1493, and at Nuremberg in 1537, with a preface by Melancthon. The second was by John Christman, from the Hebrew version of James Antoli, and appeared at Francfort in 1590. Christman added to the first chapter of the work an ample commentary, in which he compares together the calendars of the Romans, the Egyptians, the Arabians, the Persians, the Syrians, and the Hebrews, and shews the correspondence of their years.

The third and best translation was made by Golius, pro-

[1] Biog. Universelle.—Biog. Moderne.—Life by himself, 1810.
[2] Moreri.—Sotwel, Bibl. Script. Soc Jesu.—Nicolson's English Hist. Library.

fessor of mathematics and Oriental languages at Leyden: this work, which came out in 1669, 4to, after the death of Golius, is accompanied with the Arabic text, and many learned notes upon the first nine chapters, for this author did not live to carry them farther. [1]

ALFRED (THE GREAT), the youngest son of Æthelwolf king of the West Saxons, was born in the year 849, at Wannating, or Wanading, which is supposed to be Wantage in Berkshire. Æthelwolf, having a great regard for religion, and being extremely devoted to the see of Rome, sent Alfred to that city at five years of age; where pope Leo IV. adopted and anointed him, as some think, with a regal unction, though others are of opinion he was only confirmed*. Soon after his return, his father, being in the decline of life, and going to visit the holy see, took his favourite son with him; where he had an opportunity of seeing and hearing many things, which made such strong impressions on him, as remained during his whole life. Æthelwolf had five sons, and a daughter; of whom Æthelstan, the eldest, was king of Kent in his father's life-time, and died before him. Æthelbald, the second son, raised a rebellion against his father, when he returned from Rome; who, to avoid any effusion of blood, consented to divide his dominions with him. Æthelwolf did not long survive this; but, before his death, he, by a full and distinct testa-

* There are many reasons why the anointing Alfred to be king is scrupled. (See Leland, p. 145.) 1. He was his father's younger son, and had three, at least, if not four brethren between him and the crown. 2. He was but five years old, and therefore it is unlikely his father should intend him for a vice-king. 3. Such an unction could have had no other consequence than that of making him obnoxious to his brethren. But, notwithstanding these objections, many authors speak of Alfred's journey to Rome, and of his unction. Asser bishop of Sherborne, who was intimate with king Alfred, in the memoirs he wrote of that prince, has these words: (De rebus gestis Alfred, p. 7,) "The same year king Æthelwolf sent his son Alfred to Rome, attended by many of the nobility and persons of the lower rank. Leo IV. then possessed the apostolic see, who appointed the said infant Alfred as a king, confirmed him, and adopted him as his own son." Æthelred, a monk of the royal family, who lived very near these times, says, (Chronic. lib. iii. fol. 478.) that after Leo had consecrated him king, he, from that act, styled him his son, as bishops, at the time of confirmation, are wont to call those little ones their children. Robert of Glocester says, (Chronicle, p. 264,) that he was crowned king, and anointed. Sir Henry Spelman, after mentioning some authorities, concludes that he was anointed king. (Life of Alfred, p. 20.) Alford, the jesuit, alleges he was both anointed king, and confirmed, by pope Leo; and that in respect to this last ceremony the pope was his god-father. Annal. tom. iii. p. 66.

[1] Hutton's Mathematical Dictionary.—Moreri.—Biog. Universelle.

ment, endeavoured to settle all the claims of his children. By this will Æthelbald and Æthelbert had his kingdoms divided betwixt them; and he left his private estate, with all the money in his coffers, to his younger sons Æthelred and Alfred. Æthelwolf died in the year 858, and was succeeded by Æthelbald, who reigned but two years and a half. On his demise Æthelbert seized the crown, which he held for five years, and died in the year 866. He was succeeded by his brother Æthelred; who, while he was a private man, had solemnly promised Alfred to do him that justice which had been denied by the two former kings, by giving him what his father had bequeathed him. On his accession Alfred demanded a performance of his promise; but the king excused himself on account of the troublesome times, and assured him that at his death he would leave him all. Alfred having given proofs of his courage in the former king's reign, Æthelred would never part with him, but employed him as his first minister and general of his armies.

In the year 866 a great fleet of the Danes, under the command of Hinguar and Hubba, sons of Lodbroch, a Danish king, invaded England: in the year 871 they marched to Reading in Berkshire, where they received a considerable reinforcement, and took that town and castle. Æthelred and his brother Alfred came with an army to Reading a week after it was taken: he divided his forces into two bodies, one of which he assigned to Alfred, and the other he kept under his own command. Alfred rashly engaged the Danish army, which being very numerous, he would probably have been totally defeated, had not the king come to his assistance with a fresh body of troops: this changed the fortune of the day so far, that the Danes were defeated, and lost great numbers of their men. Soon after, however, the Danes attacked and routed the two brothers at Merden, near the Devizes. In this engagement Æthelred received a wound, of which he died, after having reigned five years.

Upon his death, Alfred succeeded to the crown, agreeably to the will of king Æthelwolf and the appointment of Æthelred*. This happened in the year 871, and the 22d

* Before Æthelred came to the crown, there had been a treaty between him and Alfred, concerning their respective estates; and Æthelred, in presence of divers of the nobility, acknowledging Alfred's right to certain demesnes left him by his father, which were then, as it appears, withheld from him, promised

of Alfred's age. He had scarce time to attend the funeral of his brother, when he was obliged to fight for the crown he had so lately received. He engaged the Danish army at Wilton, and at the beginning of the battle had the advantage; but, in the pursuit, the Danes, discovering his weakness, rallied, and drove him out of the field. Soon after a treaty was concluded; but the Danes paid little regard to it, roaming up and down the country, and pillaging wherever they came. They at last put an end to the kingdom of Mercia, and obliged Burrhed, the king, not only to quit his dominions, but the island. Alfred fitted out a fleet to guard the coasts; and a squadron of five Danish ships approaching the coast, one of them was taken. A considerable army of Danes, however, having contrived to land, marched as far as Grantbridge, and quartered in that neighbourhood. Next summer they advanced to Werham: here Alfred met them with all the forces he could raise; but not finding himself strong enough to engage them, he concluded a peace, and the Danes swore never more to invade his dominions; but in a little time they broke their faith*; for being on the road to Mercia, they met a body of English horse, advancing in a peaceable manner, under the faith of the treaty: of them they slew the greater part, and soon after surprised Exeter. The king immediately marched against them with what forces he could collect, and besieged them in that city. While things were in this situation, his majesty's fleet, having engaged a numerous one of the enemy, sunk many and dispersed the rest, which, attempt-

in a solemn manner, if ever he came to be king, he would not only permit Alfred to enjoy quietly the lands bequeathed to him, but likewise give him a share of all the territories which they should gain from the enemy. But when the crown fell to Æthelred, being required to perform his agreement, he refused, alleging, he could not divide his dominions, but would leave them entire to Alfred, if he should survive. Alfred, though kept from his right, gave his brother all the assistance in his power; and, upon his death, was desired by the archbishop, nobles, and commons of West Saxony, to take the government upon himself, which he accordingly did, and was crowned at Winchester. Spelman, p. 44.

* All the ancient historians agree in charging the Danes with numerous acts of perfidy. Their want of faith seems to have been the effect of their barbarism, from making it their constant practice to burn and destroy whatever they could not carry away. By this means they were quickly straitened in their quarters; and thus, being obliged to shift them often, they soon found themselves in such a situation, as to have no means of subsisting without obtaining it by force from those with whom they had lately made peace. To this was owing the wretched condition in which this whole island then was; all its best towns, many of its finest monasteries, and the far greatest parts of its villages, being but so many heaps of ruins. The want of cultivation also produced dreadful famines; and these, as usual, were followed with consuming plagues, as we read in Asserius and other ancient writers.

ing to gain some of the English ports, were driven on the coasts, and all miserably perished. This so terrified the Danes, that they were again obliged to sue for peace, and give hostages. However, in 877, having obtained new aids, they came in such numbers into Wiltshire, that the Saxons, giving themselves up to despair, would not make head against them; many fled out of the kingdom, not a few submitted, and the rest retired every man to the place where he could be best concealed. In this distress, Alfred, conceiving himself no longer a king, laid aside all marks of royalty, and took shelter in the house of one who kept his cattle*. He retired afterwards to the isle of Æthelingey in Somersetshire, where he built a fort for the security of himself, his family, and the few faithful servants who repaired thither to him. When he had been about a year in this retreat, having been informed that some of his subjects had routed a great army of the Danes, killed their chiefs, and taken their magical standard†, he issued his letters, giving notice where he was, and inviting his nobility to come and consult with him. Before they came to a final determination, Alfred, putting on the habit of a harper, went into the enemy's camp; where, without suspicion, he was everywhere admitted, and had the honour to play before their princes. Having thereby acquired an exact knowledge of their situation, he returned in great secrecy to his nobility, whom he ordered to their respective homes, there to draw together each man as great a force as he could; and upon a day appointed there was to be a general rendezvous at the great wood, called Selwood, in Wiltshire. This affair was transacted so secretly and expeditiously, that in a little time the king, at the head of an army, approached the Danes before they had the least intelligence of his design.

* While he remained in this retreat, a little adventure happened, of which most of our histories take notice. The good woman of the house, having one day made some cakes, put them before the fire to toast, and seeing Alfred sitting by, trimming his bow and arrows, she thought he would of course take care of the bread; but he, intent on what he was about, let the cakes burn; which so provoked the woman, that she scolded him roundly, telling him he would eat them fast enough, and ought therefore to have looked after their toasting. Asser, p. 30.

† "This (says sir John Spelman) was a banner with the image of a raven magically wrought by the three sisters of Hinguar and Hubba, on purpose for their expedition, in revenge of their father Lodebroch's murder, made, they say, almost in an instant, being by them at once begun and finished in a noontide, and believed by the Danes to have carried great fatality with it, for which it was highly esteemed by them. It is pretended, that being carried in battle, towards good success it would always seem to clap its wings, and make as if it would fly; but towards the approach of mishap, it would hang down and not move." Life of Alfred, p. 61.

Alfred, taking advantage of the surprise and terror they were in, fell upon them, and totally defeated them at Æthendune, now Eddington. Those who escaped fled to a neighbouring castle, where they were soon besieged, and obliged to surrender at discretion. Alfred granted them better terms than they could have expected: he agreed to give up the whole kingdom of the East-Angles to such as would embrace the Christian religion; on condition that they should oblige the rest of their countrymen to quit the island, and, as much as it was in their power, prevent the landing of any more foreigners. For the performance thereof he took hostages; and when, in pursuance of the treaty, Guthrum, the Danish captain, came with thirty of his chief officers to be baptized, Alfred answered for him at the font, and gave him the name of Athelstan; and certain laws were drawn up betwixt the king and Guthrum, for the regulation and government of the Danes settled in England. In 884, a fresh number of Danes landed in Kent, and laid siege to Rochester; but, the king coming to the relief of that city, they were obliged to abandon their design. Alfred's success was now complete, chiefly owing to his fleet, an advantage of his own creating. Having secured the sea coasts, he fortified the rest of the kingdom with castles and walled towns; and he besieged and recovered from the Danes the city of London, which he resolved to repair and keep as a frontier*.

After some years respite, Alfred was again called into the field; as a body of Danes, being worsted in the west of France, appeared with a fleet of 250 sail on the coast of Kent, and having landed, fixed themselves at Appletree. Shortly after, another fleet of eighty vessels coming up the Thames, the men landed, and built a fort at Middleton. Before Alfred marched against the enemy, he obliged the Danes, settled in Northumberland and Essex, to give him

* The Danes had possessed themselves of London in the time of his father, and had held it till now as a convenient place for them to land at, and fortify themselves in; neither was it taken from them but by a close siege. However, when it came into the king's hands, it was in a miserable condition, scarce habitable, and all its fortifications ruined. The king, moved by the importance of the place, and the desire of strengthening his frontier against the Danes, restored it to its ancient splendor. And observing that, through the confusion of the times, many, both Saxons and Danes, lived in a loose disorderly manner, without owning any government, he offered them now a comfortable establishment, if they would submit, and become his subjects. This proposition was better received than he expected; for multitudes, growing weary of a vagabond life, joyfully accepted the offer. Chron. Sax. p. 88.

hostages for their good behaviour. He then moved towards the invaders, and pitched his camp between their armies, to prevent their junction. A great body, however, moved off to Essex; and, crossing the river, came to Farnham in Surrey, where they were defeated by the king's forces. Meanwhile the Danes settled in Northumberland, in breach of treaty, and notwithstanding the hostages given, equipped two fleets; and, after plundering the northern and southern coasts, sailed to Exeter, and besieged it. The king, as soon as he received intelligence, marched against them; but, before he reached Exeter, they had got possession of it. He kept them, however, blocked up on all sides, and reduced them at last to such extremities, that they were obliged to eat their horses, and were even ready to devour each other. Being at length rendered desperate, they made a general sally on the besiegers, but were defeated, though with great loss on the king's side. The remainder of this body of Danes fled into Essex, to the fort they had built there, and to their ships. Before Alfred had time to recruit himself, another Danish leader, whose name was Laf, came with a great army out of Northumberland, and destroyed all before him, marching on to the city of Werheal in the west, which is supposed to be Chester, where they remained the rest of that year. The year following they invaded North Wales; and, after having plundered and destroyed every thing, they divided, one body returning to Northumberland, another into the territories of the east Angles; from whence they proceeded to Essex, and took possession of a small island called Meresig. Here they did not long remain; for having parted, some sailed up the river Thames, and others up the Lea-road; where drawing up their ships, they built a fort not far from London, which proved a great check upon the citizens, who went in a body and attacked it, but were repulsed with great loss. At harvest-time the king himself was obliged to encamp with a body of troops in the neighbourhood of the city, in order to cover the reapers from the excursions of the Danes. As he was one day riding by the side of the river Lea, after some observation, he began to think that the Danish ships might be laid quite dry; which he attempted, and so succeeded therein, that the Danes deserted their fort and ships, and marched away to the banks of the Severn, where they built a fort, and wintered at a

place called Quatbrig*. Such of the Danish ships as could be got off, the Londoners carried into their own road; the rest they burnt and destroyed. The Danes in a little time began again to invade the territories of the West Saxons both by land and sea; but they did more mischief as pirates than as robbers, for, having built long and large ships, they became masters at sea, and depopulated all the coast. Alfred built some large gallies, and sent them to cruize on the coasts of the Isle of Wight and Devonshire, the sea thereabouts being greatly infested by six piratical vessels, which were all taken or destroyed except one: and such of the Danes as landed when their ships ran ashore, were taken prisoners, and brought before the king at Winchester, who sentenced them to be hanged as piratical murderers and enemies to mankind.

Alfred enjoyed a profound peace during the three last years of his reign, which he chiefly employed in establishing and regulating his government for the security of himself and his successors, as well as for the ease and benefit of his subjects in general. Before his reign, though there were many kings who took the title, yet none could properly be called monarch of the English nation; for notwithstanding there was always, after the time of Egbert, a prince who held a kind of pre-eminence over the rest, yet he had no dominion over their subjects, as Alfred had in the latter part of his reign; for to him all parts of England, not in the possession of the Danes, submitted, which was greatly owing to the fame of his wisdom and mildness of his government. He is said to have drawn up an excellent system of laws, which are mentioned in the Mirror of Justice, published by Andrew Horne, in the reign of Edward I, as also a collection of Judgments; and, if we may credit Harding's chronicle†, they were used in Westminster-hall

* The king's contrivance is thought to have produced the meadow between Hertford and Bow; for at Hertford was the Danes' fort, and from thence they made frequent excursions on the inhabitants of London. Dugdale's Hist. of Imbanking, p. 14. Authors are not agreed as to the method the king pursued, in laying dry the Danish ships; Dugdale supposes that he did it by straitening the channel; but Henry of Huntingdon alleges, that he cut several canals, which exhausted its water. Flor. Wigorn. Hen. Huntingd. hist. lib. v. p. 351.

† King Alurede the laws of Tyye and Brute,
Laws Moluntynes and Mercians congregate,
With Danish lawes, that were well constitute,
And Greekishe also, well made and approbate,
In Englishe tongue he did them all translate,
Which yet bee called the laws of Alurede,
At Westmynster remembred yit indede.

Haruing's Chron. fol. 3. b.

in the reign of Henry IV. In the chronicle said to be written by John Brompton, we meet some laws ascribed to king Alfred. They are in number 51; and before them is a preface, wherein the king recites many things concerning the excellency and use of laws. In the close he says, he collected from the laws of his ancestor king Ina, such as seemed to him most reasonable; and having communicated them to the learned men of his kingdom, he, with their assent, published them to be the rule of his people's actions. These laws borrowed from king Ina were, if we believe himself, many of them taken from the British constitutions; and those, if credit is to be given to their authors, were excerpts from the Greek and Trojan laws. Although there remain but few laws which can be positively ascribed to Alfred, yet his biographers inform us, that to him we owe many of those advantages which render our constitution so dear and valuable, and that to him we are indebted for trial by jury*; and if we rely on sir John Spelman's conjecture, his institutions were the foundation of what is called the common law, so styled either on account of its being the common law of all the Saxons, or because it was common both to Saxons and Danes[1]. It is said also, but this is a disputed point, that he was the first who divided the kingdom into shires; what is ascribed to him is not a bare division of the country, but the settling a new form of judicature; for, after having divided his dominions into shires, he subdivided each shire into three parts, called tythings, which, though now grown out of date, yet there are some remains of this ancient division in the ridings of Yorkshire, the laths of Kent, and the three parts of Lincolnshire. Each tything was divided into hundreds or wapentakes, and these again into tythings or dwellings of ten householders; each of these householders stood engaged to the king, as a pledge for the good behaviour of his family, and all the ten were mutually pledges for each other; so that if any one of the tything was suspected of an offence, if the headboroughs or chiefs of the tything would

* This is inferred from a law of Alfred, which obliged one of the king's thanes to purge himself by twelve of his peers; as the purgation of another thane was by eleven of his peers and one of the king's thanes. He is also said to have devised the holding men to good behaviour by obliging them to put in sureties; as also the calling a voucher to prove a property in goods at the time of sale. Spelman's life of Alfred, p. 106, 107.

[1] Spelman's Posthumous Works, p. 52; and Life of Alfred, p. 107.

not be security for him, he was imprisoned; and if he made his escape, the tything and hundred were fined to the king. Each shire was under the government of an earl, under whom was the reive, his deputy, since, from his office, called shire-reive, or sheriff[1]. Alfred also framed a book called the Book of Winchester, and which contained a survey of the kingdom; and of which the Doomsday Book, still preserved in the exchequer, is no more than a second edition.[2]

In the management of affairs of state, after the custom of his ancestors the kings of the West Saxons, he made use of the great council of the kingdom, consisting of bishops, earls, the king's aldermen, and his chief thanes or barons. These, in the first part of his reign, he convoked as occasion served; but when things were better settled, he made a law, that, twice in the year at least, an assembly or parliament should be held at London, there to provide for the well-governing of the commonwealth; from which ordinance his successors varied a little, holding such assemblies not in any place certain, but wherever they resided, at Christmas, Easter, or Whitsuntide. As to extraordinary affairs, or emergencies, which would not admit of calling great councils, the king acted therein by the advice of those bishops, earls, and officers in the army, who happened to be about his person. He was certainly a great and warlike prince; and though the nation could never boast of a greater soldier, yet he never willingly made war, or refused peace when desired. He secured his coasts by guardships, making the navy his peculiar care; and he covered his frontiers by castles well fortified, which before his time the Saxons had never raised. In other affairs he was no less active and industrious; he repaired the cities demolished by the Danes; he erected new ones, and adorned and embellished such as were in a decayed condition *. It is affirmed that one sixth part of his revenues

* He is thought to have been the founder of Shaftesbury: for William of Malmesbury informs us, there was dug out of ruins a stone with this inscription: "Anno dominicæ incarnationis 880 Alfredus rex fecit hanc urbem regni sui 8." "In the year 880, being the eighth of his reign, king Alfred founded this city." De Gest. Pont. Angl. p. 251. He is also said to have been the founder of Middleton and Balford, in Kent; of the Devizes, in Wiltshire; and of Ælfreton, in Derbyshire. He restored and rebuilt Malmesbury, which had been burnt and destroyed by the Danes; and there is a coin which seems to intimate, that he did as much for the city of Norwich. Hearne's notes on Spelman, p. 164; Speed's Chronicle, p. 384.

[1] Selden, Analect. lib. ii. cap. 5.

[2] Leg. Edv. in præf. et cap. 8.

was applied to the payment of his workmen's wages, who had besides meat and drink at the king's expence. In respect to religious foundations, as Alfred was remarkable for his piety, so he excelled most of his predecessors in this particular; for, besides re-edifying and restoring almost every monastery in his dominions, which the poverty of the times or the fury of the Danes had brought to ruin, he built many, and improved more, besides other acts of munificence towards the church *. He is said by some to have founded the university of Oxford; yet this matter is warmly disputed, and has employed several learned pens; but Anthony Wood has insisted upon it: so much, however, is certain, that Alfred settled and restored that university, endowed it with revenues, and placed in it famous professors †. Though he had always a very numerous court, and took particular pleasure in seeing his nobility about him, yet he found out a method of doing this with-

* He demolished the castle which he had built in the isle of Athelney, and with the materials restored an ancient monastery, which he adorned and beautified. When he had finished it, being at a loss for persons to reside therein, he sent for an abbot from Saxony, and invited several monks from France; and to make up the number, he added also several English youths. (Will. Malmsb. lib. ii.) The next religious house he founded was a nunnery, in the town of Shaftesbury, at the east gate thereof: this he filled with nuns, all of noble descent, and he made his daughter Æthelgeot their abbess. (R. Higd. Polychr. 257.) In conjunction with his queen Ælfwith, he founded a nunnery at Winchester; and a little before his death he designed and laid the foundation of a new monastery, called The new monastery, in the same city. He confirmed the grant made by Guthrum king of Northumberland to the bishopric of Durham, of all the country between the Tine and Tise. He likewise granted much to the abbey of Glastonbury; and sent to the cathedral church of Sherburn several precious stones, brought to him from the Indies. The abbey of Winton was at first for an abbess and twelve nuns; he increased their number to twenty-six, on the account of a victory he obtained over the Danes near that place. Leland, Collect. vol. II. p. 195.

† The schools erected by Alfred at Oxford, were the Great Hall, the Lesser Hall, and the Little Hall. In the Great Hall was taught divinity only, and on this foundation there were twenty-six scholars; in the Lesser Hall they taught logic, music, arithmetic, geometry, and astronomy, and on this foundation there were also twenty-six scholars; in the Little Hall there was nothing taught but grammar; however there were twenty-six scholars also entertained here. The first divinity professors were St. Neotus, and St. Grimbald. At the request of the former, it is said, Alfred erected these schools; and the latter he sent for from abroad to preside in them. The first reader in logic, music, and arithmetic, was John, a monk of St. David's; the reader in geometry and astronomy was another monk of the same name, who was companion to St. Grimbald; Asser the monk read in grammar and rhetoric. As to the time in which these schools were founded, it is not easily determined; very probably they were not all built at once, but by degrees, as the king's finances would allow. Alfred is universally acknowledged the founder of University college at Oxford, and there is still a very ancient picture of this prince in the master's apartments; there is also a very old bust of him in the refectory in Brazen-nose college. Ingulph. Hist. p. 27; Annal. Wint. A. D. 886.

out prejudice to the public. He formed three different households, each under a separate lord chamberlain: and these waited in their turns, a month every quarter; so that during the year, each of the king's servants was four months at court, and eight at home.

In private life, Alfred was the most amiable man in his dominions; of so equal a temper, that after he had once taken the crown, he never suffered any sadness or unbecoming gaiety to enter his mind; but appeared always of a calm, yet cheerful disposition, familiar to his friends, just, even to his enemies, kind and tender to all. He was a remarkable œconomist of his time; and Asserius has given us an account of the method he took for dividing and keeping an account of it. He caused six wax-candles to be made, each of twelve inches long, and of as many ounces weight: on the candles the inches were regularly marked; and having found that one of them burnt just four hours, he committed them to the care of the keepers of his chapel, who from time to time gave him notice how the hours went; but as in windy weather the candles were wasted by the impression of the air on the flame, to remedy this inconvenience he invented lanthorns, there being then no glass in his dominions *. When Alfred came to the crown, learning was at a very low ebb in his kingdom †; but by his example and encouragement, he used his utmost endeavours to excite a love for letters amongst his subjects. He himself was a scholar; and had he not been illustrious as a king, would have been famous as an author ‡. When we consider the qua-

* Asser. Men. de gest. reg. Ang. p. 45.

† This appears from his letter to bishop Wulfsig, prefixed to his translation of St. Gregory's Pastoral. In this letter he tells the bishop, "that both the clergy and laity of the English were formerly bred to letters, and made great improvements in the valuable parts of learning; that, by the advantage of such a learned education, the precepts of religion and loyalty were well observed, the state flourished, and the government was famous for its conduct in foreign countries. And with regard to the clergy, they were particularly eminent for their instructions, for acting up to their character, and discharging all the parts of their function; so that strangers used to come hither, for learning, discipline, and improvement. But now the case is miserably altered, and we have need of travelling to learn what we used to teach; in short, knowledge is so entirely lost among the English, that there are very few on this side the Humber, who can either translate a piece of Latin, or so much as understand their common prayers in their mother-tongue: there were so few who could do this, that I do not remember one on the south side of the Thames, when I came to the crown." Præf. Alfredi regis, published in Mr. Wise's edition of Asserius Menevensis, Oxon. 1722, p. 87.

‡ Alfred is said to have been twelve years old before he could read his mother-tongue, and then he was allured to it by the queen. She had a book of Saxon poems, beautifully adorned,

lifications of this prince, and the many virtues he possessed, we need not wonder that he died universally lamented, which happened after a reign of above 28 years, and on the 28th of October, A. D. 900, as some writers inform us; though there is a disagreement in this par-

which happening to shew to her sons, and perceiving them mightily pleased therewith, she promised to bestow them on him who should first get it by heart: this task Alfred undertook; and, without instructor or assistant, applied himself so vigorously to the book, that he never left off till he could read and repeat it to his mother, and thereby gave an early proof of his industry in acquiring knowledge. (Asser. Men. p. 16.) He afterwards arrived at a great proficiency in all sorts of learning: for he was a good grammarian, an excellent rhetorician, an acute philosopher, a judicious historian, a skilful musician, and an able architect. (Marianus, A. D. 884.) Of all this he left ample testimony to posterity, by many admirable works and elegant translations, of which we shall give an account:

1. The first book mentioned by Bale is "Breviarium quoddam collectum ex legibus Trojanorum, lib. i. A breviary collected out of the laws of the Trojans, Greeks, Britons, Saxons, and Danes, in one book." Leland saw this book in the Saxon tongue at Christ-church in Hampshire. Comment. de script. p. 150.—2. "Visisaxonum leges, lib. i. The laws of the West-Saxons, in one book." Pitts tells us, that it is in Benet college library, at Cambridge.—3. "Instituta quædam, lib. i. Certain institutes." This is mentioned by Pitts, and seems to be the second capitulation with Guthrum. Brompt. chr. col. 819.—4. "Contra judices iniquos, lib. i. An invective against unjust judges, in one book."—5. "Acta magistratuum suorum, lib. i. Acts of his magistrates, in one book." This is supposed to be the book of judgments mentioned by Horne; and was, in all probability, a kind of reports, intended for the use of succeeding ages:—6. "Regum fortunæ variæ, lib. i. The various fortunes of kings, in one book."—7. "Dicta sapientum, lib. i. The sayings of wise men, in one book."—8. "Parabolæ et sales, lib. i. Parables and pleasant sayings, in one book."—9. "Collectiones chronicorum. Collections of chronicles."—10. "Epistolæ ad Wulfsigium episcopum. Epistles to bishop Wulfsig, in one book."—11. "Manuale meditationum. A Manual of meditations."

As to his translations, they were these:—12. "Dialogus D. Gregorii. A dialogue of St. Gregory."—13. "Pastorale ejusdem Gregorii. The pastoral of Gregory."—14. "Hormestam Pauli Orosii, lib. i." Of this work an English translation was published by Mr. Barrington in 1772, with Alfred's Anglo-Saxon.—15. "Boetius de Consolatione, lib. v. Boetius's Consolations of philosophy, in five books." Dr. Plot tells us, king Alfred translated it at Woodstock, as he found in a MS. in the Cotton library. Nat. Hist. of Oxfordshire, chap. x. § 118.—16. "Asserii sententiæ, lib. i. The sayings of Asserius, in one book."—17. "Martianæ Leges, lib. i. The laws of queen Marthia, widow of Guithelinus, in one book."—18. "Malmutinæ Leges, lib. i. The laws of Malmutius, in one book."—19. "Gestæ Anglorum Bedæ, lib. v. The deeds of the English, in five books, by Bede:" a copy of which is in the public library at Cambridge, with the following distich. (Spelman's Life of Alfred, p. 211.).

Historicus quondam fecit me Beda Latinum,
Alfred rex Saxo transtulit ille prius.

20. "Æsopi fabulæ. Æsop's fables:" which he is said to have translated from the Greek both into Latin and Saxon.—21. "Psalterium Davidicum, lib. i. David's Psalter, in one book." This was the last work the king attempted, death surprising him before he had finished it; it was however completed by another hand, and published at London in 1640, in quarto, by sir John Spelman.

Besides all these, Malmesbury mentions his translating many Latin authors; and the old History of Ely asserts, that he translated the Old and New Testaments. Malmsb. De gest. reg. Ang. p. 45. Hist. Elien. lib. ii.

ticular, even amongst our best historians. He was buried in the cathedral of Winchester; but the canons of that church pretending they were disturbed by his ghost, his son and successor Edward caused his body to be removed to the new monastery, which was left unfinished at his death. Here it remained till the dissolution of monasteries, when Dr. Richard Fox, bishop of Winchester, caused the bones of all our Saxon kings to be collected and put into chests of lead, with inscriptions upon each of them, shewing whose bones they contained; these chests he took care to have placed on the top of a wall of exquisite workmanship, built by him to inclose the presbytery of the cathedral. Here they remained undisturbed until the cathedral was pillaged by the parliamentary soldiers, under sir William Waller, during the rebellion in 1642, when the chests were thrown down, and most of their contents dispersed.

The preceding account of this illustrious prince, taken from various authorities, exhibits altogether so pleasing a picture of Alfred, that we have not interrupted it by any of those objections which more modern research has discovered. For all the facts of Alfred's history we are completely at the mercy of the monkish writers; and as we can have little now to disprove their assertions, most historians have implicitly followed their engaging narrative. In some respects, however, there is reason to question their authenticity. There is, in the first place, much reason to believe that the trial by jury is of older date than the time of Alfred: and secondly, there is still more reason to question the assertions in the note, p. 448, respecting his having founded the university of Oxford. In addition to other objections which have been made to this origin of the university, we may now refer the reader to a work in which the question seems to be decided beyond all future controversy. The work we allude to is, "The Life of St. Neot, the oldest of all the brothers of king Alfred," by the late John Whitaker, B. D. 1809. In section II. of this life, it is very clearly demonstrated that Alfred could not possibly have founded any university in Oxford, which was without the kingdom of West-Saxony in his days; and that the only university, or rather school, which he founded, was at Winchester. As to the broad assertion in the preceding note, that "Alfred is universally acknowledged the founder of University college, Oxford;" this

is so far from being the case, that the historian of that college, Mr. Smith, a member of it, has clearly proved that Alfred had no hand whatever in it, and that the real founder was William of Durham.[1]

ALFRED, an English bishop, flourished in the 10th century. He was a monk of the order of St. Bennet, in the monastery of Malmesbury, and afterwards preferred to the see of Exeter. He was one of the most learned men of his time, and wrote: 1. A treatise "De Naturis Rerum;" 2. The "Life of Adelmus;" and, 3. "The History of his own Abbey." He is said to have been very intimate with St. Dunstan.[2]

ALGARDI (ALEXANDER), a sculptor and architect of Bologna, was the disciple of Louis Carrache, and the friend of Dominic, who brought him to Rome, where he died in 1654. In the church of St. Peter of the Vatican is a bas-relief of his representing St. Leon before Attila, in great estimation by connoisseurs: and at Bologna is an admirable groupe of his, the beheading of St. Paul. His other works are, the statue of St. Philippa de Neri; all the fountains and decorations of the villa Pamphili, the façade of the church of St. Ignatius, and the great altar of the church of St. Nicholas Tolentine, which is a chef-d'œuvre. Algardi revived sculpture from the neglect into which it had fallen previously to his time, and became the founder of a school of eminent artists, who owe their high reputation to following his steps. Pope Innocent XI. gave him six thousand Roman crowns for the bas-relief of St. Leon, and presented him with a gold chain which he ordered him to wear all his life. His epitaph in the church of St. John and Petrona, very justly remarks, that his works wanted nothing but age to place them on a footing with the most perfect specimens of antiquity. Milizia bestows high praise on Algardi in his "Memorie de gli architetti," Bassan. 1785. His private character appears to have been very excellent.[3]

ALGAROTTI (FRANCIS), an eminent Italian writer, was born at Venice, Dec. 11, 1712. His father, a rich merchant, had two other sons, and three daughters; one

[1] Biog. Brit. with the authorities quoted there.—Archæologia. See Index.—Milner's History of Winchester, vol. I. p. 126.—Asser's Life, by Wise.—Spelman's ditto, &c. &c.

[2] Godwin de Presulibus.

[3] Argenville Vies des fameux Sculpteurs.—Bellori.—Morери—Dict. Hist.—Biog. Universelle.—Strutt's Dictionary.

of the sons died an infant; the other, Bonomo Algarotti, who took the charge of the family on the father's death, survived the subject of this article, and was his executor. Francis studied first at Rome, then at Venice, and lastly at Bologna, under the two celebrated professors Eustace Manfredi and Francis Zanotti, who loved him for his sweetness of temper, and by whose instructions he made a very rapid progress in mathematics, geometry, astronomy, philosophy, and physics. He was particularly fond of this last study, and of anatomy. Nor was he less assiduous in acquiring a perfect knowledge of ancient and modern languages. Before his first visit to France he became known to the learned world, by the many excellent papers he had printed in the Memoirs of the institute of Bologna; and in one of his rural retreats, in 1733, he wrote his "Newtonianismo per le Dame," in which he endeavoured to familiarize Newton's system to the ladies, as Fontenelle had done that of Des Cartes. He was now only in his twenty-first year, and this work, which was published in 1734, acquired him much reputation. It was almost immediately translated into French by Duperron de Castera; and, although very incorrect, this was the only edition from which the French critics formed their opinion of its merits, and from which a translation was also made into German, but not into English, as the French biographer asserts. Our celebrated countrywoman, Mrs. Carter, used the original, in her translation, published in 1739, and revised in the press by Mr. (afterwards Dr.) Samuel Johnson. It was entitled "Sir Isaac Newton's philosophy explained, for the use of the ladies, in six dialognes on Light and Colours," 2 vols, 12mo.

In his early years Algarotti had cultivated a poetical turn, and after some favourable attempts of the lyric kind, he wrote several poetical epistles on subjects of philosophy and science. These were collected, with others of Frugoni and Bettinelli, and published with some pretended letters of Virgil, in which a bold attack was made on the merits of Dante and Petrarch. This publication made a considerable noise in Italy, and gave great offence to the admirers of these illustrious poets; but Algarotti declared himself ignorant of the writer, who is now known to be Bettinelli.

Algarotti had also studied the fine arts, and produced many excellent specimens of painting and engraving. In parti-

cular he designed and engraved several plates of heads in groupes, one of which, containing thirteen in the antique style, is dated Feb. 15, 1744. He travelled likewise over Italy, with a painter and draftsman in his suite; and what he has published on the arts discovers extensive knowledge and taste. Frederick II. who had become acquainted with his talents when prince-royal, no sooner mounted the throne, than he invited him to Berlin. Algarotti was then in London, and, complying with his majesty's wish, remained at Berlin many years. Frederick conferred on him the title of count of the kingdom of Prussia, with reversion to his brother and descendants. He made him also his chamberlain, and knight of the order of Merit, bestowing on him at the same time many valuable presents, and other marks of his esteem; and after Algarotti left Berlin, the king corresponded with him for twenty-five years. The king of Poland, Augustus III. also had him for some time at his court, and gave him the title of privy-counsellor of war. Nor was he held in less esteem by the sovereigns of Italy, particularly pope Benedict XIV. the duke of Savoy, and the duke of Parma. The excellence of his character, the purity of his morals, his elegant manners, and the *eclat* which surrounds a rich amateur of the arts, contributed to his celebrity perhaps as much as the superiority of his talents, and his acknowledged taste. Wherever he travelled he was respected equally by the rich, and the learned, by men of letters, by artists, and by men of the world. The climate of Germany having sensibly injured his health, he returned first to Venice, and afterwards to Bologna, where he had determined to reside, but his disorder, a consumption of the lungs, gained ground rapidly, and put an end to his life, at Pisa, March 3, 1764. He is said to have met death with composure, or, as his biographer terms it, with philosophical resignation. In his latter days he passed his mornings with Maurino (the artist who used to accompany him in his travels), engaged in the study of painting, architecture, and the fine arts. After dinner he had his works read to him, then printing at Leghorn, and revised and corrected the sheets: in the evening he had a musical party. The epitaph he wrote for himself is taken from Horace's *non omnis moriar*, and contains only the few words, "*Hic jacet Fr. Algarottus non omnis.*" The king of Prussia was at the expense of a magnificent monument in the Campo

Santo of Pisa; on which, in addition to the inscription which Algarotti wrote, he ordered the following, "*Algarotto Ovidii æmulo, Newtoni discipulo, Fredericus rex,*" and Algarotti's heirs added only "*Fredericus Magnus.*"

The works of Algarotti were published at Leghorn, 1765, 4 vols. 8vo; at Berlin, 1772, 8 vols. 8vo; and at Venice, 17 vols. 8vo, 1791—1794. This last, the most complete and correct edition, is ornamented with vignettes, the greater part of which were taken from the author's designs. These volumes contain: 1. Memoirs of his life and writings, and his poetry. 2. An analysis of the Newtonian system. 3. Pieces on architecture, painting, the opera, essays on various languages, on history, philology, on Des Cartes, Horace, &c. 4 and 5. Essays on the military art, and on the writers on that subject. 6. His travels in Russia, preceded by an Essay on the metals of that empire: the congress of Cytherea, the life of Pallavicini, the Italian poet; and a humorous piece against the abuse of learning. 7. Thoughts on different subjects of philosophy and philology. 8. Letters on painting and architecture. 9 and 10. Letters on the sciences. 11 to 16. His correspondence, not before published, with the literati of Italy, England, and France. 17. An unfinished critical essay on the triumvirate of Crassus, Pompey, and Cæsar. Among his correspondents we find the names of the Italians, Manfredi and Zanotti, his first masters, Fabri of Bologna, Metastasio, Frugoni, Bettinelli, Frisi the celebrated mathematician and physician, Mazzuchelli, Paradisi, &c.; the Prussians, Frederic II. several princes of the same family, and Formey, &c.; the English, lords Chesterfield and Hervey, Mr. Hollis, lady Montague, &c.; and the French, Voltaire, Maupertuis, du Chastellet, mad. du Boccage, &c. His Essays on painting, on the opera, his Letters to lord Hervey and the marquis Maffei, and his Letters, military and political, have been translated and published in English. His biographers have generally handed down his character without a blemish; and Fabroni, on whom we mostly rely, is equally lavish in his praises. While we take his personal merits from these authorities, we have evident proof from his works that he was an universal scholar, and wrote with facility and originality on every subject he took in hand. They present a greater variety of reading and thought than almost any scholar of the eighteenth century; but they are not with-

out redundancy, and sometimes affectation. His fame is said to be fixed on a more solid basis in his own country, than in those where he has been viewed only through the medium of translations.[1]

ALGAZELI (ABOU-HAMED-MOHAMMED), an Arabian philosopher, was born at Thous in 1058, studied in the college of the celebrated Iman-Al-Haremein, and became a man of great learning. On the death of his preceptor he presented himself to the vizir Neddham El-mulk, who bestowed many gifts and honours upon him, and gave him the superintendance of a college which he had founded at Bagdad. Algazeli, after retaining this office four years, embraced a solitary life, travelled into Syria and Palestine, and employed himself in the composition of his works, until his death in 1111. Among his papers was a treatise censuring with great freedom some articles of the Mahometan faith; this was of course immediately committed to the flames. He left, however, many other works, some of which have been translated either into Latin or Hebrew. His treatise on "Religious Sciences" is highly celebrated in the East. In 1506 was published at Cologn, another of his works under the title of "Philosophica et logica Algazeli," 4to. Averroes, who lived after him, wrote against his philosophical opinions, in a piece entitled "Destructio destructionum philosophiæ Algazeli," and which is printed in the 9th vol. of his Aristotle. In all, except the first mentioned work, Algazeli is a strenuous supporter of the Mahometan religion.[2]

ALGER, or ALGERUS, a learned priest of the church of Liege, in the twelfth century, was distinguished for a love of study and retirement, which induced him to refuse many tempting offers of promotion. In 1121, he shut himself up at Cluni, and passed his time in the strict observance of monastic discipline. He died in 1131. He wrote, 1, "A treatise on Mercy and Justice," published by Martenne in the 5th vol. of his "Anecdotes." 2, "A treatise on the Sacrament," in three books, which may be seen in the Bibl. Patrum; but the most singular part of its history is, that Erasmus published an edition of it in 1530, at Fribourg, and declared that by the perusal of it he had

[1] Biographie Universelle.—Dict. Historique.—Fabroni Vitæ Italorum, vol. V. p. 304.—Mazzuchelli Scrittori d'Italia, vol. I.—Saxii Onomasticon.—Strutt's Dict. of Engravers.

[2] D'Herbelot.—Brucker.—Biog. Universelle.

been confirmed in the opinion of the real presence. 3. A small piece on "Free Will," published by father Pez in the fourth vol. of his "Anecdotes." Algerus wrote many letters, and a history of the church of Liege, which remain in manuscript.[1]

ALGHIZI-GALEAZZO, an architect and geometrician of the sixteenth century, was born at Carpi, in Modena. He was employed as architect by the duke of Ferrara, but applied himself principally to the art of fortification. His work on that subject, "Delle Fortificazioni," divided into three books, was printed at Venice in 1570, in a most splendid form, in folio. Modern engineers have been much indebted to him.[2]

ALGHIZI (THOMAS), a very celebrated lithotomist, of Florence, was born Sept. 17, 1669, and died Sept. 24, 1713, of an accident while shooting, his piece having burst, which carried off his left hand. He applied himself chiefly to operations for the stone, which he frequently performed with great success, particularly in the case of one of his patients, pope Clement XI. He published "Lithotomia, overo del cavar la Pietra," Firenza, 1707, fol. This discovers a great knowledge of the art he professed, and the cures recorded are undeniable proofs of his ability. His opinion, in this work, is that the stone is seldom or never formed in the bladder, but that it falls into it from the kidneys, or some neighbouring part, and that it grows there by several incrustations.[3]

ALHAZEN, ALLACEN, or ABDILAZUM, was a learned Arabian, a native of Bassorah. He wrote upon Astrology; and his work upon optics was printed in Latin, at Basil, in 1572, under the title of "Opticæ Thesaurus," by Risner. Alhazen was the first who showed the importance of refractions in astronomy, so little known to the ancients. He is also the first author who has treated on the twilight, upon which he wrote a work, and takes occasion to speak also of the height of the clouds. He first, however, distinguished himself as a projector. He boasted frequently that he could construct a machine to prevent the inundations of the Nile. This being reported to the caliph, he offered him presents, workmen, and every species of encouragement; but Alhazen, having soon discovered

[1] Moreri.—Jortin's Erasmus.—Biog. Universelle.—Saxii Onomast.
[2] Biog. Universelle.—Dict. Historique.
[3] Biog. Universelle.—Dict. Historique.—Memoirs of Literature, vol. II. p. 36.

the impossibility of accomplishing his scheme, and dreading the anger of the caliph, put on a feigned madness, which he continued as long as the caliph lived. The rest of his life he spent in writing, or in copying books, which he sold. He died at Cairo in 1038. Casiri, in his Bibl. Arab. Hisp. gives a long catalogue of his works, some of which are in the Bodleian, and some in the library of Leyden. The work above mentioned, edited by Risner, is supposed to have been of service to Kepler.[1]

ALI, the cousin and son-in-law of Mohammed, ought, perhaps, to have been caliph after Mohammed's death; but being opposed by Omar and Othman, he retired into Arabia, and there made a collection of the doctrines of Mohammed, and in this he permitted some things condemned by Abubeker, which gained him many proselytes. After the death of Othman, he was declared caliph by the Egyptians and the inhabitants of Mecca and Medina, in the year of the hegira 35, and of our Lord 655; but after a reign of four years and three quarters, he was mortally wounded in a mosque, and died three or four days after, A. D. 661.—Ali had nine wives, who brought him fourteen sons and eighteen daughters. If we consider him, with regard to his courage, moderation, piety, and understanding, he will be found one of the greatest men that was ever born among the Arabians. The Persians annually celebrate the day of his martyrdom, follow his doctrine, and hold the memory of Abubeker, Omar, and Othman, in abhorrence, while the Turks reverence them, and detest Ali.

Ali deserves a place in literary history, as he had cultivated his mind with a care unusual in his age and country. He left many collections of sentences, proverbs, and pieces of poetry. Golius and Letté have published fragments of these sentences: the first, at Leyden, 1629, and the other in 1746, at the end of Ben Zobair's poem. Vather published Golius's fragments in French, Paris, 1660. Ockley, in the third edition of his history of the Saracens, has given an English translation of 169 sentences of Ali; and Wasmuth, in the preface to his Arabic grammar, says that Tocherning published a century of his proverbs. Guadagnoli is the first who published his poems, with a Latin translation, Rome, 1642; but Knypers has edited a more

[1] Biog. Universelle.—Hutton's Mathematical Dictionary.—Morerj.

correct edition, Leyden, 1745, 8vo. This contains six small poems, the first of which had been given by Golius at the end of Erpenius's grammar, Leyden, 1656, and the second, third, and fourth, by Agapito, in his Arabic grammar, Rome, 1687.[1]

ALI BEY, an adventurer, who acted a most distinguished part against the Ottoman empire in the last century, was born in Natolia in 1728, and received at his birth the name of Joseph. His father was a Greek priest, of a distinguished family, who educated him with great care, designing him to succeed him: but, at thirteen years of age, Joseph being hunting in a neighbouring forest, robbers fell on his company, and carried him off to Grand Cairo: here he was sold to Ibrahim, a lieutenant of the janisaries, who had him circumcised, clothed him in the dress of the mamalukes, and called him Ali: he gave him masters in the Turkish and Arabic languages, and in horsemanship, and, by kind treatment, made him by degrees satisfied with his new station. In a course of years, he succeeded in these languages, shewed wonderful dexterity in the use of his arms, and became so dear to his master, that he raised him rapidly in his household, and created him a cachef or governor, at the age of twenty-two.

In this station, he manifested his equity and good administration of justice, improved the discipline of the mamalukes, and laid the foundation of his future greatness. Here he gained the favour of the pasha Rahiph, who, discovering his merit, became his protector. He remained several years in this station, until his patron Ibrahim was elected emir al hagi, or prince of the caravan, who took him with him to escort the pilgrims: in their march they were attacked by the Arabs; Ali fell upon them at the head of the mamalukes, repulsed the enemy, and killed a great number on the spot. On his return, several tribes being collected were determined to avenge their defeat: the young cachef gave them battle, and obtained a signal victory. Ibrahim did justice to the services of his lieutenant in full council, and proposed to create him a sangiak, which, after some opposition, was accomplished.

Become now one of the members of the republic, he never forgot his obligations to his patron. In 1758, the emir al hagi was murdered by the party of Ibrahim the

[1] Gen. Dict.—D'Herbelot.—Biog. Universelle.

Circassian. From this moment, Ali meditated vengeance: he concealed his resentment, and employed all the resources of his mind to arrive at the post of scheik elbalad, the first dignity of the republic. In 1763 he attained that post; and soon after revenged the blood of his patron, by sacrificing Ibrahim the Circassian with his own hand. This action raised him up numerous enemies; the sangiaks, attached to the party of the Circassian, conspired against him; he was on the point of being murdered, but saved himself by flight, and repaired to Jerusalem. Having gained the esteem of the governor of that city, he thought himself in safety; but his enemies, fearing him even in exile, wrote to the Porte to demand his death, and orders were immediately sent to the governor to strike off his head. Fortunately, Rahiph, his old friend, was one of the divan, and gave him notice to fly from Jerusalem: Ali therefore anticipated the arrival of the capigi bachi, and took refuge with scheik Daker, prince of St. John of Acre.

This old man received him with open arms, was not long in discovering the merit of his new guest, and from that moment loaded him with caresses; he exhorted him to bear adversity with courage, flattered his hopes, soothed his sorrows, and made him taste of pleasures even in his disgrace. Ali Bey might have passed his days happily with scheik Daker; but ambition would not permit him to remain inactive; he carried on a secret correspondence with some of the sangiaks attached to his interest. The prince of Acre, on his part, wrote to his friends at Grand Cairo, and urged them to hasten the recal of the schiek elbalad. While this was going on, Rahiph, now grand vizir, procured him to be invited to return to Grand Cairo, and resume his dignity; he set off immediately, and was received with the acclamations of the people. On all sides the storm was gathering around him: all those who were offended at the murder of Ibrahim the Circassian, were constantly laying snares for him; they only waited a favourable opportunity: the death of Rahiph, which happened in 1763, furnished them with it; they threw off the mask, and declared openly against him. He escaped into Arabia Felix, visited the coasts of the Red Sea, and once more took refuge with the scheik of Acre, who received him with the same tenderness. Whilst he was there, the sangiaks of the party of the Circassian persecuted those who were devoted to the interests of Ali. This imprudence

opened the eyes of the majority; they perceived that they were the dupes of a few ambitious men; and, to strengthen their party, recalled the scheik elbalad, and promised to support him with all their power: he set off immediately. On his return to Grand Cairo, in 1766, Ali held a council: he represented to them that moderation had only excited the friends of Ibrahim to revenge; that nothing but flight would have saved him from their plots; and that to secure the common safety, these turbulent spirits must be sacrificed. The whole assembly applauded this resolution, and the next day they took off the heads of four of them. This execution insured the tranquillity of Ali: he saw himself at the head of the government, and, in the space of six years, raised sixteen of his mamalukes to the dignity of beys, and one of them to that of aga of the janisaries.

Supreme chief of the republic, he adopted every measure to render his power durable: not content with increasing his mamalukes to 6000, he took into pay 10,000 mograbi: he also caused his troops to observe the most rigid discipline, and, by continual exercise, made them good soldiers. He attached the young men of his household to him, by the paternal attention he paid to their education; and above all by bestowing favours and rewards on those who were the most worthy. His party became so powerful, that such of his colleagues as were not his friends dreaded his power, nor dared to thwart his projects. Believing his authority established on a solid basis, he turned his attention to the welfare of his people: the Arabs, dispersed over the deserts, and on the frontiers of Egypt, committed ravages not to be suppressed by a fluctuating government: he declared war, and sent against them bodies of cavalry, which beat them everywhere, and drove them back into the depth of their solitudes. Egypt began to respire, and agriculture, encouraged, flourished once more in that rich country. Having rendered the chief of each village responsible for the crimes of the inhabitants, he punished them until the authors of the offence were delivered into the hands of justice. In this manner, the principal citizens looked after the public safety; and, for the first time since the commencement of the Turkish empire, the traveller and merchant could pass through the whole extent of the kingdom without the apprehension of an insult.

The scheik elbalad unfortunately accumulated favours on

Mohammed Abou Dahab, a traitor, who secretly aspired to the sovereign power. The sangiaks bribed him to put the scheik out of the way; but fearing for his own life, he deferred it, and kept the gold, and to increase the confidence of his friend, he discovered the conspiracy.

In 1768 the Russians declared war against the Porte: the scheik sent 12,000 men to serve in the Turkish army. Even this circumstance of duty was made use of to his disadvantage; and it was represented at Constantinople, that these troops were designed to serve in the Russian army: the calumny was credited, and a capigi, with four attendants, sent to take off his head. Ali had intelligence by his friends, and dispatched a confident, with 12 mamalukes, who seized the capigi and his attendants, took from them their order, and put them to death. The whole will shew us by how precarious a tenure life is held in the Ottoman empire. The scheik, possessed of this order, assembled the chiefs, and laid before them the despotism of the Ottoman court. This had the desired effect; sixteen of the beys exclaimed that war ought to be declared against the grand signior. The Turkish pasha was ordered to quit Egypt, and the scheik secured the assistance of the prince of Acre.

Ali levied two armies; of one he gave the command to his brother Abou Dahab, to attack Arabia Felix, and the interior provinces; the other, to Ismaël, to attack the maritime towns: he also equipped a good fleet for the Red Sea. Mean time, he remained at home, attentive to the internal police of the kingdom. He reformed the custom-house, granted immunities to the European merchants, encouraged commerce, protected the caravans, and the inland merchants; nor was he long before he reaped the fruits of his wise administration; Egypt was relieved, the public safety established, and agriculture encouraged.

Mean time, Abou Dahab conquered Yemen, deposed the scheriff of Mecca, and substituted in his place emir Abdalla; who, to pay his court to Ali, gratified him with the title of sultan of Egypt. Ismaël made himself master of all the towns on the eastern shore of the Arabian gulf.

In 1771, Ali sent Abou Dahab with 40,000 men to attempt the conquest of Syria, and wrote to count Orloff, the Russian admiral, then at Leghorn, making him large offers to form an alliance with him. The count in return thanked him, wished him success, and made him great pro-

mises, which were never realised. He also negotiated with Venice, promising to assist her to retake her possessions from the Turks; but the republic declined this bold enterprise. In the mean time Abou Dahab took some towns of Syria, and drove the Ottomans before him; but he had long meditated the ruin of Ali, his patron and his friend, and had accepted the command of the army, in order to gain it to his interest. Having secured them, he erected the standard of rebellion, withdrew the garrisons from the conquered places, and re-entered Egypt. Not daring to attack the capital, he kept along the Red Sea, crossed the deserts, and entered Upper Egypt. His revolt was now manifest; he gained the beys who commanded there, and marched towards Cairo. Ali repented his placing the command in the hands of a traitor. He collected an army, which he entrusted to Ismaël bey, who likewise betrayed him and joined Abou Dahab. Upon this, Ali, by the advice of his friends, determined to retire to St. John of Acre. He wrote to count Orloff for assistance; and in the middle of the night, accompanied by the beys his friends, and 7,000 troops, he left Cairo, and fled across the deserts. He reached Gaza, but from agitation of mind was taken very ill: in this situation the venerable scheik Daker came to visit him, consoled him that his condition was not desperate, and that the Russian squadron was at hand. With this consolation, and the assistance of a Russian physician, in a few weeks he recovered.

A Russian squadron appearing before Acre, he wrote again to count Orloff for assistance, and sent also an ambassador to the empress. In August 1772, Ali took Yaffa and Rama. These successes inspired him with the hope of returning to Cairo. The chiefs of the janisaries in that capital also invited him to do so; and therefore collecting the garrisons of the conquered towns, he began his march with 2250 mamalukes, 3400 mograbi, and 650 horse. Abou Dahab met him with 12,000 men, and was defeated. Abou, by instilling into the minds of the Mahommedans, that Ali designed to abolish their religion, and introduce Christianity, procured an army of 20,000 men. The janisaries, however, refused to join him. Ali was unprepared for this event; he abandoned himself to despair, and fell dangerously ill. His friends advised him to retire to St. John of Acre, but he declared he would sooner perish than retreat an inch. On the 13th of April, 1773, the armies met.

Both parties charged with fury, and notwithstanding the inferiority of Ali's troops, they had at first the advantage; but the mograbi, corrupted by the promises of Abou Dahab, deserted, and the fortune of the day was changed. Most of Ali's friends fell round him; the survivors pressed him to retire, but he replied, that his hour was come. The mamalukes bravely perished with their arms in their hands. Ali slew two soldiers who attempted to sieze him; and the lieutenant of Abou Dahab advancing, Ali, though wounded with two balls, shot him with a pistol. He fought with the utmost bravery, but, being beat down by the stroke of a sabre, was seized and carried to the tent of the conqueror, where he died of his wounds eight days after.

Ali was of the middle size, his carriage noble, and his character open and generous: he possessed an insurmountable courage, and a lofty genius. He died the victim of an ill-placed friendship. Had Russia availed herself of his offers, she might have secured to herself the commerce of Arabia. He was only 45 years of age when he died. The Egyptians long mourned his loss; and saw themselves again plunged into all the miseries from which he had delivered them.[1]

ALI-BEY, or ALI-BEIGH, first interpreter to the sultan Mahomet IV. was born at Leopold, in Poland, under the name of Bobrowski, about the beginning of the seventeenth century. Dr. Hyde calls him Albert Bobowski. He was carried away while a youth by the Tartars, and sold to the Turks, who, perceiving his talents, had him brought up in the seraglio, where he spent twenty years. After this he went into the service of a man of rank, to Egypt, where, in consequence of his excellent behaviour, he was made free, and, according to the custom of the Turks, had a new name given him, that of Ali-Bey. On his return to Constantinople, his general knowledge of the Western and Eastern languages, gradually advanced him to the rank of Tergjuman Bashi, or first interpreter of the Porte. He composed a grammar and a lexicon of the Turkish language, about the year 1653, and translated at the request of Dr. Basire, the catechism of the church of England into the Turkish language. At the request of another gentleman, he translated the whole Bible, which was sent into

[1] Volney's Travels in Syria and Egypt.—Seward's Anecdotes, vol. II. p. 450. History of the Revolt of Ali Bey, 1783, 8vo.

Europe to be printed, but remains in manuscript in the library at Leyden. Dr. Hyde had the Psalms translated, and written, in Ali's hand. His death, which took place at Constantinople in 1675, was much regretted by the Christians at Constantinople, but particularly by the English, for whom he had great affection and esteem, and to whom he often intimated his desire to have come over to England, and to return into the bosom of the Christian church. It is said indeed that this design was on foot when he died. In 1691, Dr. Hyde published "Tractatus Alberti Bobovii. &c. de Turcarum Liturgia, peregratione Meccana, circumcisione, ægrotorum visitatione, &c." with notes, Oxford. This curious work was brought over by Dr. Thomas Smith, who presented it to Dr. Hyde, and advised him to translate it. It is the most succinct and probably one of the most authentic accounts we have of the religious ceremonies of the Turks. The "Dialogi Turcici" of Ali Bey, and his translation of Commenius's Janua Linguarum, are in the royal library at Paris. It is thought that he furnished Ricaut with valuable materials for his history of the Turkish empire, and that he had a principal hand in the translation into Turkish of Grotius on the truth of the Christian religion. [1]

ALIAMET (JAMES), a French engraver, and a member of the academy of painting, was born at Abbeville in 1728, and died at Paris, 1788. He was first known by some small engravings executed with much taste, but his reputation rests principally on his large plates, which he engraved after Berghem, Wouvermans, and Vernet. Among his best works are two of the six plates which represent the battles of the Chinese with the Tartars. He worked with the dry point more successfully than even his master Lebas. His brother Francis Germain Aliamet is known in this country by some engravings which he has executed for Messrs. Boydell. [2]

ALIPIUS. See ALYPIUS.

ALIPRANDI (BONAMENTE), whom Crescembini has placed among the poets of Italy, but who more properly belongs to the class of historians, or antiquaries, lived in the latter part of the fourteenth and the beginning of the fifteenth century. He was educated in the house of Louis

1 Biog. Brit. art. Hyde.—Biog. Universelle.
2 Biographie Universelle.—Dict. Hist.

de Gonzaga, the first of that name, and captain of Mantua, and he appears to have made considerable proficiency in the study of law and philosophy. He afterwards embraced a military life and served under Guy and Louis de Gonzaga; and when more advanced in years, was employed in political affairs. He is supposed to have died in 1417. The only work attributed to him is a metrical chronicle or history of Mantua, which Muratori has published in the fifth volume of his "Antiquitates Italiæ mediæ ævi," but in which he cautions his readers against expecting poetry or truth. The only valuable part is what concerns his own time in Mantua, which Muratori thinks future historians may consult with advantage.[1]

ALIX (PETER), a French writer of considerable spirit, was born at Dole in 1600, appointed abbé of St. Paul at Besançon in 1632, and afterwards canon of the church of St. John in the same place. He defended the rights of his chapter, in the election of archbishops, with much firmness, against pope Alexander VII. and published several pieces on that subject about the year 1672. His "Dialogue entre Porte Noire et la Pillori," a facetious composition, was censured by father Dominic Vernerey, inquisitor of Besançon; and this produced an answer from Alix, entitled "Eponge pour effacer la censure du P. Dom. Vernerey." This, as well as Alix's other works, is very scarce. Le Long, in his historical library of France, attributes to him the "History of the abbay of St. Paul," but it is doubted whether his talents lay in that direction. He had, however, studied mathematics, and left some manuscripts on that subject, which have been lost. He died July 6, 1676.[2]

ALKEMADE (CORNELIUS VAN), a learned Dutch antiquary, was born in 1654, and amidst the duties of his office as first commissioner of convoys and licences, found leisure to publish many curious works. His first, in 1699, was a "Dissertation on Tournaments," in which he treats of the ceremonies used at the court of Holland in the days of chivalry. The third edition, published in 1740, by Peter van der Schelling, his son-in-law, had the addition of a dissertation on the origin, progress, and decline, of tournaments and single combats. Alkemade was afterwards editor of the metrical chronicle of Melis Stoke, Leyden,

[1] Moreri.—Muratori's Preface. [2] Biographie Universelle.

1699, fol. containing a history of Holland to 1337, with engraved portraits of all the counts of Holland. In 1700, he published "Muntspiegel der Graven van Holland," &c. Delft, fol. a chronological series of coins struck under the reigns of the counts from Floris III. to Philip II. His next work was a treatise on modes of Burial, Delft, 1713, 8vo. This, he modestly says, is only an attempt which may perhaps excite others to investigate the subject more fully. But his principal work, and that which is most esteemed by his countrymen, was published in 1732, under the title of "Nederlandsche Displechtigheden," 3 vols. 8vo, a work not only extremely curious for its illustration of the ancient manners of the Dutch, but for the number of its beautiful engravings. His son-in-law assisted in completing and preparing this work for the press. After publishing some other works of less note, he concluded his literary labours by a description of the town of Brill, and died in 1737, at the advanced age of eighty-three.[1]

ALKMAR, or ALKMAAR, (HENRY), a supposed writer, whose name leads to a dissertation, rather than a life, passes for the author of a poem in old German, and very popular in Germany, under the title of "Reineke de Voss," or "Reynard the Fox." It is a kind of satire on the manners of the times during the feudal system. All that is known of Alkmar is, that he lived about the year 1470, and was governor, or preceptor, of one of the dukes of Lorrain. The first edition of Reynard was printed at Lubeck in 1498, and it was frequently reprinted at Rostock, Francfort, and Hamburgh; and as the name of H. d'Alkmar occurs in the preface of the Lubeck edition, which was long considered to be the first, he has as uniformly passed for the author of the poem. There is, however, in the library of the city of Lubeck, a copy of a work with the same title and nearly the same contents, but more full, and in prose, which was printed at Delft in 1485; and one has been discovered still older, printed at Goudes or Tergow, by Gerard Leew, in 1479. These two Reynards are exactly the same, written in the Dutch or Flemish dialect, which differs little from that of Friesland, Westphalia, or Lower Saxony. It would appear then that Alkmar had done no more than to versify and enlarge the fictions of the old Reynard. He says himself, in the preface, that he translated the present work from the Welch,

[1] Biog. Universelle.—Dict. Historique.

and the French. Whatever may be the case with the Welch *, as he mentions the French, his evidence accords with known facts, and with the opinion of Le Grand d'Aussay, in his "Notices et Extraits des manuscrits de la bibliotheque de Paris" (vol. V. p. 249), namely, that the poem of Reynard is of French origin, and that Pierre de St. Cloud was the author, whose Reynard was written in prose in the thirteenth century; and that the poem of the same name, the production of Jaquemars Gélée or Giellée, at Lisle, is only an imitation of the former. There are, however, many resemblances to Reynard in the German poets of the twelfth and thirteenth centuries, from which it may perhaps be inferred that Reynard is of German origin, and older than the work of Pierre de St. Cloud. It has always been a very popular work in Germany, and the grammarian Gottsched published a fine edition, with an introduction, interpretation, and plates, while the celebrated Goethe has taken great pains to restore the text, and paraphrase it in hexameters. It has also been translated into Latin, Italian, Danish, Swedish, and English. Caxton's edition, 1481, is described by Ames and Herbert, and more fully by Mr. Dibdin in his new edition of Ames's Typographical Antiquities, vol. I. The Latin edition of Schopperus is very elegant, and has often been reprinted. Dreyer, syndic of Lubeck, published a curious work in 1768, 4to, on the use that may be made of Reynard the Fox in studying German antiquities and law. It yet remains to be noticed that Tiaden, a German writer, ascribes Reynard to one Nicholas Baumann, who died in 1503; but the opinions already given, and the dates of the ancient editions, seem to render this very improbable.[1]

ALLAINVAL (THE ABBE LEONOR-JEAN-CHRISTINE SOULAS D'), was born at Chartres, and died at Paris the 2d of May, 1753. He gave to the French theatre several comedies that met with tolerable success; and to the Italian theatre, "l'Embarras des Richesses," which was far better received; the "Tour de Carnaval," and some other pieces. His "Ecole des Bourgeois," abounds in that true comic humour which characterises the plays of Moliere. There are likewise of his: 1. "Les Bigarrures Calotines." 2. "Lettres à Milord * * *, concerning the Baron and the

* Our French authority says, "On ne sait trop ce qu'il entend par la langue Welche."

[1] Biog. Universelle.

Demoiselle le Couvreur." 3. "Anecdotes of Russia, under Peter I." 1745, 12mo. 4. "Connoissance de la Mythologie," 1762, 12mo. This last work is methodical and well digested; but he was only the editor of it. It was written by a Jesuit, who gave it to M. Boudot. Allainval lived in great poverty, sleeping generally in hackney chairs, or coaches in the streets, and died equally poor, in the hotel de Dieu, to which he was carried when struck with the palsy.[1]

ALLAIS (DENYS VAIRASSE D'), so named from the town of Allais in Languedoc, where he received his birth, travelled to England in his youth. In 1665, we find him on board the fleet commanded by the duke of York. He returned to France, where he taught the English and French languages. His works are: 1. "A Methodical French Grammar," 1681, 12mo. 2. "An Abridgment of that Grammar," in English, 1683, 12mo. 3. "The History of the Sevarambians," a work divided into two general parts; the first printed in 1677, 2 vols. 12mo; the second in 1678 and 79, in 3 vols. 12mo. It was reprinted in 1716, at Amsterdam, in 2 vols. 12mo, small type. It is a political romance, which was thought to be dangerous, and which in many places is only ridiculous. There are other works of Allais, but not held in much estimation. Marchand appears to have a higher opinion of his merit than any other biographer, and has given a very prolix analysis of his history of the Sevarambians.[2]

ALLAM (ANDREW), an English writer of the 17th century, was the son of Andrew Allam, a person of mean rank, and born at Garsington, near Oxford, in April 1655. He had his education in grammar learning at a private school at Denton, in the parish of Cuddesdon, near his native place, under Mr. William Wildgoose, of Brazen-nose college, a noted schoolmaster of that time. He was entered a batteler of St. Edmund's hall, in Easter term, 1671. After he had taken his degrees in arts, he became a tutor, moderator, lecturer in the chapel, and at length vice-principal of his house. In 1680, about Whitsuntide, he entered into holy orders; and in 1683, was made one of the masters of the schools. His works that are extant, are, "The learned Preface, or Epistle to the Reader, with a dedicatory Epis-

[1] Diet. Historique.—Biog. Universelle.
[2] Biog. Universelle.—Marchand Dict. Historique.

tle, in the printer's name, prefixed to the Epistle Congratulatory of Lysimachus Nicanor, &c. to the Covenanters of Scotland," Oxon. 1684. "The Epistle containing an account of Dr. Cosin's life, prefixed to the doctor's book, entitled, Ecclesiæ Anglicanæ Politeia in tabulas digesta," Oxon. 1684, fol. "The Preliminary Epistle, with a review and correction of the book, entitled, Some plain Discourses on the Lord's Supper, &c. written by Dr. George Griffith, bishop of St. Asaph," Oxon. 1684, 8vo. "Additions and Corrections to a book, entitled, Angliæ Notitia, or The present state of England." They appeared in the edition of that book, printed at London in 1684; but the author of the "Notitia" did not acknowledge the assistance contributed by Mr. Allam. "Additions to Helvicus's Historical and Chronological Theatre," printed with that author in 1687. Mr. Allam laid the foundation of a work entitled "Notitia Ecclesiæ Anglicanæ, or a History of the Cathedral Churches, &c. of England;" but death prevented his completing this design. He likewise translated the "Life of Iphicrates," printed in the English version of Plutarch by several gentlemen of Oxford, 1684, 8vo. And lastly, he assisted Wood in his Ath. Oxonienses, and is mentioned by that author as highly qualified for such a work, by an uncommon acquaintance with religious and literary history. He died of the small-pox, June 17, 1685, and was buried in the church of St. Peter in the East, at Oxford.[1]

ALLAN (David), a Scotch portrait and historical painter of the preceding century, was a native of Edinburgh, and patronised by sir William Erskine. He received the rudiments of his art in the academy of painting instituted, and carried on for a considerable time, by Messrs. Foulis, in Glasgow. Thence he went to Italy, where he spent many years in unremitting application to the study of the great models of antiquity. At Rome in 1773, he gained the prize medal given by the academy of St. Luke for the best specimen of historical composition; and it is believed he was the only Scotchman (Gavin Hamilton excepted) who had then attained that honour. After his return in 1777, he resided a few years in London; but about 1780 he went to Edinburgh, and was appointed director and master of the academy established in that metropolis by the board of trus-

[1] Wood's Athenæ.—Wood's Life, prefixed to his Annals, p. 8.—Biog. Brit.

tees for manufactures and improvements, for the purpose of diffusing a knowledge of the principles of the fine arts, and elegance of design, in the various manufactures and works which require to be figured and ornamented; a charge for which he was peculiarly well qualified, by the extensive knowledge he possessed of every branch of the art. He was much admired for his talents in composition, the truth with which he delineated nature, and the characteristic humour that distinguished his pictures, drawings, and etchings. There are several engravings from his pictures, one "The Origin of Painting, or the Corinthian maid drawing the shadow of her lover;" and four, in aqua tinta, by Paul Sandby, from drawings made by Allan when at Rome, representing the sports during the carnival. Several of the figures introduced in them, are portraits of persons well known to the English who visited Rome between 1770 and 1780. Mr. Allan died Aug. 6, 1796. In private life, his character was marked by the strictest honour and integrity, and his manners were gentle, unassuming, and obliging.[1]

ALLAN (GEORGE), esq. an English antiquary, was an attorney at Darlington, but, having a strong propensity to the study of our national antiquities, devoted his time and fortune to this rational and useful pursuit. His first production, printed in his own house, was, "The recommendatory Letter of Oliver Cromwell to William Lenthall, esq. speaker of the House of Commons, for erecting a college and university at Durham, and his Letters Patent (when lord protector) for founding the same; with the Address of the provost and fellows of the said college, &c." 4to. "A sketch of the Life and Character of Bishop Trevor," 1776. "The Life of St. Cuthbert," 1777. "Collections relating to Sherborn Hospital," and others mentioned in Gough's British Topography, vol. I. p. 332. Being possessed of twenty manuscript volumes relating to the antiquities of the counties of Durham and Northumberland, bequeathed to him, in 1774, by the late rev. Thomas Randall, vicar of Ellingham in Northumberland, he published "An Address and Queries to the public, relative to the compiling a complete Civil and Ecclesiastical History of the ancient and present state of the County Palatine of Durham," 1774. He also engraved several charters in fac-simile, and seals of bishops and others. Mr. Hutchin-

[1] Edwards's Supplement to Walpole's Painters.—Stark's Biographia Scotica.

son, the historian of Durham, who carried this plan into execution, acknowledges the generous access he had to Mr. Allan's library and manuscripts; nor is it any discredit to Mr. Hutchinson's industry to say, that his work proceeded under the guidance of Mr. Allan's judgment. In the preface to Mr. Hutchinson's third volume of the History of Durham, is a very curious account of the difficulties he had to encounter from the delay, &c. of the printer, and an ample acknowledgment of Mr. Allan's great liberality and spirit. Mr. Allan presented to the Society of Antiquaries of London, of which he was a member, twenty-six quarto volumes of MSS. relating chiefly to the university of Oxford, extracted from the several public libraries there by Mr. W. Smith, formerly fellow of University college, and rector of Melsonby in Yorkshire. Mr. Allan died at the Grange, Darlington, in the county of Durham, July 31, 1800, leaving a numerous family, of which the eldest son is a member of the Society of Lincoln's Inn.[1]

ALLARD (Guy), was a native of Dauphiny, and counsellor to the king, and a voluminous writer on the history of his native province. He died in 1716, while employed on a treatise on the police and finances of France, and other works left in manuscript. His printed works are, 1. "Zizime," an historical novel, 1673, 1712, 1724, 12mo. 2. "Eloges de des Adrets, Depuy-Montbrun, Colignon," 1675, 12mo. 3. "Les Aieules de madame de Bourgogne," 1677, 12mo. 4. "Bibliotheque de Dauphiné," 1680, 12mo, of which a new, but not improved edition, was published in 1797, by P. V. Chalvet. The original is very scarce. 5. "Inscriptions de Grenoble," 1683, 4to. 6. "La Vie de Humbert II." 1688. 7. "Les Presidents uniques, et les premiers Presidents au parlement de Dauphiné," 1695. 8. "Recueil des Lettres," 1695. 9. "Nobiliare du Dauphiné," 1671, 12mo, reprinted 1696. 10. "Genealogie de la famille Simiane," 1697. 11. "Histoire genealogique de Dauphiné," 4 vols. 4to. This work procured him the title of genealogist of Dauphiny. 12. "Etat politique de Grenoble," 1698, 12mo. 13. "Les Gouverneurs et Lieutenants au Gouvernement du Dauphiné," 1704, 12mo.[2]

ALLATIUS, or ALLACCI, (Leo), keeper of the Vatican library, and a celebrated popish writer, of the 17th

[1] Nichols's Life of Bowyer, vol. VI. p. 105.—Gent Mag. vol. LXX, p. 802.
[2] Moreri.—Le Long Bibl. Hist. de la France.—Biog. Universelle.

century, was born in the isle of Chios, of Greek parents, 1586. At nine years of age he was removed from his native country to Calabria; but some time after sent to Rome, and admitted into the Greek college, where he applied himself to the study of polite learning, philosophy, and divinity, and embraced the Roman Catholic religion. From thence he went to Naples, and was chosen great vicar to Bernard Justiniani, bishop of Anglona. From Naples he returned to his own country, but went soon from thence to Rome, where he studied physic under Julius Cæsar Lagalla, and took a degree in that profession. He afterwards made the belles lettres his object, and taught in the Greek college at Rome. Pope Gregory XV. sent him to Germany, in 1622, in order to get the elector Palatine's library removed to Rome; but by the death of Gregory, he lost the reward he might have expected for his trouble in that affair. He lived some time after with cardinal Bichi, and then with cardinal Francis Barberini; and was at last, by pope Alexander VII. appointed keeper of the Vatican library. Allatius was of great service to the gentlemen of Port Royal in the controversy they had with Mr. Claude, concerning the belief of the Greeks on the subject of the Eucharist: Mr. Claude often calls him Mr. Arnaud's great author, and gives him a character, by no means favourable, although in general very just. "Allatius," says he, "was a Greek, who had renounced his own religion to embrace that of Rome; a Greek whom the pope had chosen his librarian: a man the most devoted to the interests of the court of Rome; a man extremely outrageous in his disposition. He shews his attachment to the court of Rome in the very beginning of his book 'De perpetua consensione,' where he writes in favour of the pope thus: 'The Roman pontiff,' says he, 'is quite independent, judges the world without being liable to be judged; we are bound to obey his commands, even when he governs unjustly; he gives laws without receiving any; he changes them as he thinks fit; appoints magistrates; decides all questions as to matters of faith, and orders all affairs of importance in the church as seems to him good. He cannot err, being out of the power of all heresy and illusion; and as he is armed with the authority of Christ, not even an angel from heaven could make him alter his opinion'." No Latin ever shewed himself more incensed against the Greek schismatics than Allatius, or more devoted to the see of Rome. One singu-

larity in his character is, that he never engaged in matrimony, nor was he ever in orders; and pope Alexander having asked him one day, why he did not enter into orders? "Because," answered he, "I would be free to marry." "But if so," replied the pope, "why don't you marry?" "Because I would be at liberty," answered Allatius, "to take orders." If we may believe Joannes Patricius, Allatius had a very extraordinary pen, with which, and no other, he wrote Greek for 40 years; and we need not be surprised that when he lost it he was so grieved that he shed tears. He wrote so fast that he copied, in one night, the "Diarium Romanorum Pontificium," which a Cistertian monk had lent to him. Niceron gives him the character of a man laborious and indefatigable, of a vast memory, and acquainted with every kind of learning; but adds, that in his writings there is a display of more reading than judgment, and, that biographer might have added, than of candour or urbanity of style, at least in his controversial pieces. He died Jan. 1669, aged eighty-three, after founding several colleges or schools in the island of Chios, his native place. His principal works were, 1. "De Ecclesiæ Occidentalis et Orientalis perpetua consensione," Cologn, 1648, 4to; which is regarded by the most impartial writers among the Protestants, as the production of a disingenuous and insidious mind. His object is, to prove that Latin and Greek churches always concurred in the same faith; and the Catholics look upon this as his ablest performance. 2. "De utriusque ecclesiæ, &c. in dogmate de purgatorio consensione," Rome, 1655, 8vo. 3. "De libris ecclesiasticis Græcorum," Paris, 1645, 8vo. 4. "De Templis Græcorum recentioribus," Cologn, 1645, 8vo. 5. "Græciæ orthodoxæ scriptores," Rome, 1652 and 1657, 2 vols. 4to. 6. "Philo Byzantinus, de septem orbis spectaculis, Gr. et Lat. cum notis," Rome, 1640, 8vo. 7. "Eustathius Antiochenus in hexameron, et de Engastrimytho," Lyons, 1629, 4to. 8. "Symmichta, et Symmiha, sive opusculorum Græcorum ac Latinorum vetustiorum ac recentiorum libri duo," Cologn, 1653, fol. 9. "De Mensura temporum antiquorum et præcipue Græcorum," Cologn, 1645, 8vo. 10. "Apes Urbanæ," Rome, 1633, 8vo, a title borrowed from the Bees in pope Urban VIII.'s arms; the book gives an account of all the learned men who flourished at Rome from 1630 to the end of 1632, with a catalogue of their works. Fabricius printed an edition of it

at Hamburgh, 1711, 8vo. 11. "Dramaturgia," in Italian, an alphabetical collection of all the Italian dramatic works published in his time. This was reprinted at Venice, 4to, with considerable additions, and brought down to 1755. 12. "Poeti antichi raccolti da Codici manuscriti della Bibliotheca Vaticana e Barberina," Naples, 1661, 8vo, a very scarce work, containing the productions of many ancient Italian poets, not before published, but, according to Ginguene, full of errors. Moreri and Niceron mentions other works by Allatius, which show the variety of his studies, and the rapidity with which he could pass from one subject to another. Of his tediousness and digressive powers, M. de Sallo complains with some humour in the Journal des Savans. After noticing a lamentation of the virgin Mary, as a remarkable piece inserted in one of Allatius's works, he adds: "This lamentation was composed by Metaphrast, and that was sufficient for Allatius to insert a panegyric upon Metaphrast, written by Psellus. As Metaphrast's name was Simeon, he thence took an opportunity of making a long dissertation upon the lives and works of such celebrated men as had borne the same name. From the Simeons he passes to the Simons, from them to the Simonideses, and lastly to the Simonactides."[1]

ALLEGRI (ALEXANDER), an Italian satirical and burlesque poet, about the end of the sixteenth century, was born at Florence, and in his youth served in the army. He afterwards became an ecclesiastic. He had a considerable share of learning, but perhaps more of wit; and the charms of his conversation made his house at Florence the resort of all the literati of that city. His principal work, in burlesque poetry, "Rime piacevoli," was printed after his death, in four separate parts, at Verona, 1605, 1607; at Florence, 1608; and Verona, 1613, 4to. Most of his verses have a prose introduction in the same satirical spirit. These four parts are generally bound in the same volume with his three "Lettere di ser Poi Pedante," addressed to Bembo, Boccacce, and Petrarch, Bologna, 1613; and with the "Fantastica Visione di Parri da Pozzolatico," addressed to Dante, Lucca, 1613; in both which he ridicules pedantry, by affecting the pompous language of pedants. This volume is usually classed among books of the greatest

[1] Gen. Dict.—Moreri.—Saxii Onomasticon.—Ginguené Hist. Litteraire d'Italie, vol. I. p. 397.—Du Pin.—Baillet jugemens des Savans.

rarity. The "Rime piacevoli" were reprinted, on a vile paper and type at Amsterdam, 1754, 8vo; but this contains, what had not appeared before, some account of the author. Allegri left various pieces of poetry in manuscript, in the hands of his family, which is now extinct, and the poetry probably lost. Among others, he had written a tragedy on the story of Idomeneus king of Crete, of which Carlo Dati speaks very highly. In the collection of Latin poems, printed at Florence, 1719, are several pieces by Allegri, which give him a considerable rank among poets of that class, but they are of the heroic kind, and of a graver cast than his Italian poems.[1]

ALLEGRI. See CORREGIO.

ALLEGRI (GREGORIO), a Romish ecclesiastic, whose reputation is founded on his talents as a musical composer, was a pupil of Nanini, and admitted, in 1629, as a singer into the pope's chapel. Among his most celebrated productions is a "Miserere," which was performed during passion-week at the Sixtine chapel, and so highly esteemed that it was forbidden to be copied, under pain of excommunication. Mozart, however, after hearing it twice, was enabled to make out a copy, thought to be equal to the original. In 1773, the pope presented a complete one to George III. It had been previously engraven in London, about 1771. Allegri was of the same family with Corregio, and died Feb. 16, 1640. He was a man of a devout and benevolent disposition, and was frequent in his charitable visits to prisoners, and other persons in distress.[2]

ALLEIN (JOSEPH), an English non-conformist divine, was the son of Mr. Tobias Allein, and born at the Devizes, in Wiltshire, 1633. He discovered an extraordinary tincture of religion, even in his childhood; at eleven years of age he was much addicted to private prayer; and on the death of his brother Edward, who was a worthy minister of the gospel, he entreated his father that he might be educated for that profession. In four years he acquired a competent knowledge of Greek and Latin, and was declared by his master fit for the university. He was, however, kept some time longer at home, where he was instructed in logic, and at sixteen was sent to Lincoln college, Oxford. In 1651 he was removed to Corpus Christi college, a Wiltshire

[1] Biog. Universelle.—Dict. Historique.
[2] Ibid.—Burney's Hist. of Music, vol. III. and Italian Tour.—Hawkins's History of Music.

scholarship being there vacant. While at college he was remarkably assiduous in his studies, grave in his temper, but cheerfully ready to assist others. He might in a short time have obtained a fellowship, but he declined that for the sake of the office of chaplain, being pleased with the opportunity this gave him of exerting his gift in prayer, the liturgy being then disused. In July 1653, he was admitted bachelor of arts, and became a tutor. In this arduous employment he behaved himself with equal skill and diligence; several of his pupils became very eminent non-conforming ministers, and not a few attained to considerable preferment in the established church. In 1655 he became assistant in the ministry to Mr. G. Newton, of Taunton, in Somersetshire, where he married the same year. His income was small, but was somewhat increased by the profits of a boarding-school, which Mrs. Allein kept. During seven years that he lived in this manner, he discharged his pastoral duty with incredible diligence; for, besides preaching and catechising in the church, he spent several afternoons in a week in visiting the people of the town, and exhorting them to a religious life. These applications were at first far from being welcome to many families; but his meekness, moderation, and unaffected piety, reconciled them to his advice, and made him by degrees the delight of his parishioners. He was deprived in 1662, for nonconformity. He preached, however, privately, until his zeal and industry in this course brought him into trouble. On the 26th day of May, 1663, he was committed to Ivelchester gaol, and was with seven ministers and fifty quakers confined in one room, where they suffered great hardships; but they still continued to preach till the assizes. These were held before Mr. justice Foster, and at them Mr. Allein was indicted for preaching on the 17th of May preceding; of which indictment he was found guilty, and sentenced to pay a hundred marks, and to remain in prison till his fine was paid. At the time of his receiving sentence, he said, that he was glad that it had appeared before his country; that whatever he was charged with, he was guilty of nothing but doing his duty; and all that did appear by the evidence was, that he had sung a psalm, and instructed his family, others being there, and both in his own house. He continued in prison a year, which broke his constitution; but, when he was at liberty, he applied himself to his ministry as earnestly as ever, which brought on him a painful dis-

order. The five miles act taking place, he retired from Taunton to Wellington, where he continued but a short time, Mr. Mallack, a merchant, inviting him to lodge at a house of his some distance from Taunton. In the summer of 1665, he was advised to drink the waters near the Devizes, for his health. But before he left Mr. Mallack's house, viz. on the 10th of July in that year, some friends came to take their leave of him; they were surprised praying together, and for this were sentenced to sixty days imprisonment, which himself, seven ministers, and forty private persons, suffered in the county gaol. This hindered his going to the waters; and his disease returning, he lost another summer. At length, in 1667, he went, but was far from receiving the benefit he expected. After some time he went to Dorchester, where he grew better; but applying himself again to preaching, catechising, and other duties, his distemper returned with such violence, that he lost the use of his limbs. His death was then daily expected; but by degrees he grew somewhat better, and at length went to Bath, where his health altered so much, that his friends were in hopes he would have lived several years; but growing suddenly worse again, he died there, in the month of November, 1668, being somewhat above thirty-five years old. He was a man of great learning, and greater charity; zealous in his own way of worshipping God, but not in the least bitter towards any Christians who worshipped in another manner. He preserved a great respect for the church, notwithstanding all his sufferings; and was eminently loyal to his prince, notwithstanding the severities of the times. His writings breathe a true spirit of piety, for which they have been always and deservedly esteemed. His body lies in the chancel of the church of St. Magdalen, of Taunton, and on his grave-stone are the following lines:

Here Mr. Joseph Allein lies,
To God and you a sacrifice.

His principal works are, 1. "A familiar Explanation of the Assembly's Catechism," 8vo, 1656. 2. "A call to Archippus," 1664, 4to, in which he advises the ejected ministers to continue their public services. 3. "An Alarm to the unconverted," 1672, 8vo and 12mo, afterwards published under the title of "A sure Guide to Heaven;" but the original title was resumed, and it has been reprinted oftener, even to this day, than almost any book of the kind. 4. "Christian Letters," 1672, afterwards given as an ap-

pendix to his life. 5. "Cases of Conscience," 1672. 6. "Remains, being a Collection of sundry Directions, Sermons, &c." 1672. Besides these, he wrote several small practical pieces, which are printed among the works of Mr. Richard Allein. He left also, imperfect, a "Body of Natural Theology," in Latin. One section, "De Providentia," was prepared for the press and licensed; but, according to Wood (who, it may here be noticed, gives a very unfavourable account of our author), was never printed, for want of encouragement.[1]

ALLEIN (RICHARD), the son of a clergyman of the same name, rector of Ditchet, Somersetshire, for fifty years, was born at that place in 1611; the first part of his education under his father fitted him for the university in 1627. That year he entered a commoner of St. Alban's hall, in Oxford, where he took the degree of bachelor of arts. Thence he removed to New Inn Hall, where he took his master's degree, and entering into orders, became an assistant to his father, who being inclined to puritanism, the son fell into the same opinions; and possessing great zeal and learning, he soon acquired a proportionable reputation. In March 1641, he succeeded to the living of Batcomb, in Dorsetshire, the duty of which he performed with much industry and fidelity, but being a zealous covenanter, had some disturbances with the king's forces in those parts. He was, however, a great enemy to that enthusiastic spirit which prevailed in this country, on the ruin of the established church; this appears by his subscribing a representation, entitled "The Testimony of the Ministry of Somersetshire to the Truth of Jesus Christ, and to the Solemn League and Covenant," printed in 1648. His industry and affection to the cause procured himself and his father to be constituted assistants to the commissioners appointed by parliament, for ejecting scandalous ministers. This was in 1654; and Mr. Wood tells us, what is probable enough, that they acted with great severity. However, on the Restoration, Mr. Allein shewed a disposition to yield obedience to the government, but could not accede to the terms of conformity, which occasioned his being ejected from his living, after he had held it upwards of twenty years. After this, he continued to exercise his function privately, preaching sometimes in his own house, at others in the

1 Life, 8vo. 1671.—Biog. Brit.—Calamy.—Ath. Ox. vol. II. p. 420.

houses of gentlemen in the neighbourhood. He was once apprehended at the seat of Mr. Moore, who had been a member of parliament, and who had invited him thither to preach to his family and some of his neighbours. Mr. Moore paid the fine, which was five pounds, for him. He still went on in the way of his profession, notwithstanding he was often summoned to the quarter sessions, and severely reprimanded as the keeper of a conventicle. He, however, escaped imprisonment, as his great learning, piety, and exemplary life, had gained him so high a reputation, that it would have been very unpopular to have sent him to a gaol. After the five mile act passed, he was obliged to leave Batcomb, and retire to Frome Selwood, where he continued in the constant exercise of his ministry, notwithstanding the dangers he was exposed to. He died the 22d of December 1681, being upwards of 64 years of age. He was distinguished for his plain, practical manner of preaching, and for the delight he took in the pastoral office. His writings, which were mostly tracts on religious subjects, were much esteemed and often printed. The principal of these is a work entitled "Vindiciæ Pietatis, or a Vindication of Godliness," which was, and is, in high reputation among persons of Calvinistic sentiments. It consists of three parts, published 1664—6. As it was printed without a licence, the king's bookseller caused the copies to be seized, but afterwards purchased them from the king's kitchen, where they were sent as waste-paper, and bound them up and sold them; being however discovered, he was obliged to make submission to the privy council, and the books were ordered to be destroyed. This occasioned the first edition to be long scarce, and created the mistake as to date into which both Wood and Calamy have fallen, and which are not rectified by the editor of the Biographia Britannica, who does not appear to have examined the book. Although a zealous non-conformist, Mr. Allein was not tinctured either with spleen to the church, or disloyalty to his prince; on the contrary, he lived in a fair correspondence with the clergy of his neighbourhood, and the gentry paid him great respect, although of opposite sentiments[1].

[1] Biog. Britannica.—Calamy.—Ath. Ox. vol. II. 680.

ALLEIN, or rather ALLEN (THOMAS), a pious English divine, was born about 1682, and educated at Wadham college, Oxford, where he probably took only his bachelor's degree, as we do not find him in the list of upper graduates. In 1714 he was presented to the rectory of Kettering, in Northamptonshire, on which he resided the whole of his life, and was exemplary in all the duties of the pastoral office, nor less indefatigable as a writer, although his success in this last character bore little proportion to the magnitude of his labours. Of his printed works we know only, 1. "The Practice of an Holy Life; or the Christian's Daily Exercise, in Meditations, Prayer, &c." London, 1716, 8vo. 2. "The Christian's sure Guide to Eternal Glory," both popular works, and afterwards translated into the Russian language. 3. "A Sermon before the Criminals in Newgate," 1744. 4. "The New Birth, or Christian Regeneration, in Miltonic or blank verse," 1753, 8vo. Besides these, he wrote "Pandects of Christianity:" "The harmony and agreement between Moses and Christ:" "The Primitive and Apostolic Fathers, with their genuine Writings:" "God the best interpreter of his law:" "The Divine Worship and Service of the Church of England," with some others, for which he issued proposals, but was obliged to desist from want of encouragement. Lists of these MSS. he sent to various clergymen, requesting they would bear the expence, &c.; and accompanied them with letters in an eccentric style, and with no small portion of conceit. Mr. Allen died May 31, 1755, suddenly, as he was reading prayers in his church.[1]

[1] Gent. Mag. vol. XXV. p. 284; vol. LXXIV, 404, 512, 629.

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